THE CONFESSION OF FAITH,

And the

LARGER and SHORTER

CATECHISMS

First agreed upon by the Assembly of Divines at *WESTMINSTER*.

And now approved by the General Assemblie of the Kirk of *SCOTLAND*, [illegible] of Uniformitie [illegible] between [illegible] *CH*[illegible]

Together with [illegible] Covenant of the three Kingdoms [illegible]

First Printed at [illegible] printed at *London* [illegible] ne of [illegible]

John Humphrey
Wadley

The Act of the General Assembly,

Approving the

Confession of Faith.

Edenburgh 27. August
1647. *ante meridiem.*
Sess. xxiii.

Confession of Faith
for the Kirks of God
in the three Kingdoms being the
best part of the
formity in Religion wh

solemn League and Covenant wee are bound to endeavour; And there being accordingly a confession of Faith agreed upon by the Assembly of Divines sitting at Westminster *with the assistance of Commissioners from the Kirk of* Scotland; *Which confession was sent from our Commissioners at* London *to the Commissioners of the Kirk met at* Edenburgh *in* January *last, and hath been in this Assembly twice publickly read over, examined, and considered; Copies thereof being also Printed, that it might be particularly perused by all the Members of this Assembly, unto whom frequent intimation was publickly made, to put in their doubts and objections if they had any; And the said Confession being upon due examination thereof found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received Doctrine,*

Wor-

Worſhip, Diſcipline, and Govern-
ment of this Kirk; And laſtly, it
being ſo neceſſary and ſo much long-
ged for, That the ſaid Confeſſion
be with all poſſible diligence and
expedition approved and eſta-
bliſhed in both Kingdomes, as a
principall part of the intended U-
niformity in Religion, and as a
ſpeciall means for the more effe-
ctuall ſuppreſſing of the many dan-
gerous errours and hereſies of theſe
times; The Generall Aſſembly
doth therefore after mature deli-
beration agree unto and approve
the ſaid Confeſſion as to the truth
of the matter, (judging it to be moſt
Orthodox, and grounded upon the
Word of God) and alſo as to the
point of Uniformity, Agreeing for
our part that it be a common con-
feſſion of Faith for the three King-
doms. The Aſſembly doth alſo
bleſſe the Lord, and thankfully ac-
knowledge his great mercy, in that
ſo excellent a confeſſion of Faith is

prepared and thus far agreed upon in both Kingdomes; which we look upon as a great strengthening of the true Reformed Religion against the cõmon enemies thereof. But lest our intention and meaning be in some particulars misunderstood. It is hereby expresly Declared & Provided, that the not mentioning in this confession the severall sorts of Ecclesiastical Officers and Assemblies, shall be no prejudice to the truth of Christ in these particulars to be expressed fully in the Directory of Government. It is further declared that the Assembly understandeth some parts of the second Article of the thirty one Chapter, only of Kirks not setled or constituted in point of Government; And that although in such Kirks, a Synod of Ministers and other fit persons may be called by the Magistrates authority and nomination without any other Call, to consult and advise with about matters

ters of Religion; And although likewise the Ministers of Christ without delegation from their Churches, may of themselves, and by vertue of their office meet together Synodically in such Kirks not yet constituted; Yet neither of these ought to be done, in Kirks constituted and setled: It being alwayes free to the Magistrate to advise with Synods of Ministers and ruling Elders meeting upon delegation from their Churches, either ordinarily, or being indicted by his Authority occasionally and pro re nata, It being also free to Assemble together Synodically, as well pro re nata, as at the ordinary times upon delegation from the Churches, by the intrinsecall power received from Christ, as often as it is necessary for the good of the Church so to assemble in case the Magistrate to the detriment of the Church with-hold or deny his consent, the

neceſsity of occaſionall Aſſemblies being firſt remonſtrate unto him by humble ſupplication.

A. KER.

THE

THE
Confession of Faith,
First agreed upon by the Assembly of Divines at *Westminster,*

And now appointed by the Generall Assembly of the Kirk of *Scotland*, to be a part of uniformity in Religion between the Kirks of Christ in the three Kingdomes.

CHAP. I.

Of the holy Scripture.

ALthough the light of Nature, and the worke of Creation and Providence do so farre manifest the Goodness, Wisdom, & Power of God, as to leave men inexcusable *a*, yet are they not sufficient to give that knowledge

a Rom. 1. 19, 20. Psal. 19. 1, 2, 3. Rom. 1. 32. with chap. 2. 1, 15.

of God and of his will, which is ne-
b 1 Cor. 1. 21. 1 Cor. 2. 13, 14. ceſſary unto ſalvation *b*. Therefore it
pleaſed the Lord, at ſundry times, and
in divers manners, to reveal himſelfe,
c Heb. 1. 1. and to declare that his will unto his
Church *c*; and afterward, for the bet-
ter preſerving and propagating of the
Truth, and for the more ſure eſtabliſh-
ment and comfort of the Church againſt
the corruption of the Flesh, and the ma-
lice of Satan, and of the world, to com-
d Pro. 22. 19, 20, 21. Luke 1. 3, 4. Rom. 15. 4. Mat. 4. 4, 7, 10. Ioh. 5. 39. 2 Tim. 3. 15, 19. 2 Pet. 1. 19. e Heb. 1. 1, 2. mit the ſame wholly unto writing *d*,
which maketh the holy Scripture to be
moſt neceſſary *e*, thoſe former wayes of
Gods revealing his will unto his people,
being now ceaſed *f*.

II. Under the name of the holy Scripture, or the word of God written, are now contained all the Books of the Old and New Teſtament, which are theſe.

Of

Of the Old Teſtament.

Geneſis
Exodus
Leviticus
Numbers
Deuteronomie
Joſhua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Eſther
Job
Pſalmes
Proverbes
Eccleſiaſtes
The Song of Songs
Iſaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hoſea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habbakkuk
Zephaniah
Haggai
Zechariah
Malachi

Of the New Testament.

The Gospels according to

Matthew
Mark
Luke
John

The Acts of the Apostles

Pauls Epistle to the Romanes
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 To Timothie
2 To Timothie
To Titus
To Philemon

The Epistle to the Hebrews

The Epistle of James

The first and second Epistles of Peter

The first, second & third Epistles of John

The Epistle of Jude

The Revelation of John.

All

All which are given by inspiration of God, to be the Rule of Faith and Life *g*.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings *b*.

IV. The authority of the holy Scripture, for which it ought to be beleeved and obeyed, dependeth not upon the Testimony of any man, or Church, but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the word of God *i*.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenlinesse of the Matter, the efficacy of the Doctrine, the majestie of the Stile, the consent of all the parts, the scope of the whole (which is, to give all glory to God) the full discovery it makes of the only way of mans salvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the word of God: yet notwithstanding, our full perswasion and assurance

g Luke 16. 29, 31. Ephes. 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16.

b Luke 24. 44. Rom. 3. 2. 2 Pet. 1. 21.

i 2 Pet. 1. 19, 21. 2 Tim. 3. 16. 1 John 5. 9. 1 Thess. 2. 13.

k 1 Tim. 3. 15.

rance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witnesse by and with the Word, in our hearts *l*.

l 1 John 2.20, 27. John 16.13, 14. 2 Chron. 2.10, 11, 12. Mat. 19.21.

VI. The whole counsell of God, concerning all things necessary for his own Glory, mans Salvation, Faith, and Life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture: unto which nothing at any time is to be added whether by new revelations of the Spirit, or tradition of men *m*. Nevertheless, we acknowledge the inward illumination of the spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the worship of God, & government of the Church, common to humane actions and Societies which are to be ordered by the light of nature, and Christian Prudence, according to the generall Rules of the word, which are alwaies to be observed *o*.

m 2 Tim. 3.15, 16, 17. Gal. 1.8, 9. 2 Thess 2.2.

n John 6.45. 1 Cor. 2.9, 10, 12.

o 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40.

VII. All things in scripture are not alike plain in themselves, nor alike cleare unto all *p*; yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of scripture or other, that not onely the learned

p 2 Pet 3.16.

learned, but the unlearned in a due use of the ordinary meanes, may attain unto a sufficient understanding of them *q*.

q Psal. 119. 105, 130.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old) and the New Testament in Greek, (which at the time of the writing of it, was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentical *r*: so as, in all controversies of Religion, the Church is finally to appeal unto them *s*. But, because these originall Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the feare of God, to read and search them *t*, therefore they are to be translated into the vulgar Language of every Nation, unto which they come *u*, that the word of GOD dwelling plentifully in all, they may worship him in an acceptable manner *w*, and through patience and comfort of the Scriptures, may have hope *x*.

r Matt. 5. 18.

s Isa. 8. 20. Act. 15. 15. John 5. 39. 46.

t John 5. 39.

u 1 Cor. 14. 6. 9. 12. 24. 27. 28.

w Col. 3. 16.

x Rom. 15. 4.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self, and therefore when there is a Question about the true and full sense of any Scri-

Scripture (which is manifold, but one) it must be searched and known by other places that speak more clearly *y*.

y 2 Pet. 1.2. 21. Act. 15.15, 16.

X. The Supreme Judge by which all controversies of religion are to be determined, and all decrees of Councels, Opinions of ancient Writers, Doctrines of men, and private spirits, are to be examined, and, in whose sentence we are to rest, can be no other but the holy Spirit speaking in the Scripture *z*.

z Mat. 22.29. 31. Eph. 2. 20. with Act. 28. 25.

CHAP. II.

Of God, and of the holy Trinity.

a Deut. 6. 4. 1 Cor. 8. 4, 6. b 1 Thes. 1. 9. Jer. 10. 10. c Job 11. 7, 8, 9. Job. 26. 14. d John 4. 24. e 1 Tim. 1. 17 f Deut. 4. 15, 16. John. 4. 24. with Luke 24. 39. g Act. 14. 11, 15. h Jam. 1. 17. Mal. 3. 6. i 1 Kings 8. 27. Jer. 23. 23, 24. k Psalm 90. 2. Rom. 16. 26. l Job 11. 7. m Psal. 145. 3. n Gen. 17. 1. Rev. 4. 8. o Rom. 16. 27. o Isa. 6. 3. Psalm 111. 2. q Exod. 3. 13. r Eph. 1. 11. s Prov. 16. 4. Rom. 11. 36.

THere is but one onely *a* living, and true God *b*: who is infinite in Being and perfection *c*, a most pure Spirit *d*, invisible *e* without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternall *k*, incomprehensible *l*, Almighty *m*, most wise *n*, most Holy *o*, most free *p*, most absolute *q*, working all things according to the Counsell of his owne immutable and most righteous will *r*, for his own glory *s*, most lo-

ving

ving *t*, gracious, mercifull, long-suffering, abundant in goodnesse, and truth, forgiving iniquity, transgression, and sin *u*, the rewarder of them that diligently seek him *w*, and withall most just and terrible in his judgements *x*, hating all sin *y*, and who will by no meanes cleare the guilty *z*.

II. God hath all life *a*, glory *b*, goodnesse *c*, blessednesse *d*, in, and of himself: and is alone in and unto himself all sufficient, not standing in need of any creatures which he hath made *e*, nor deriving of any glory from them *f*, but onely manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all Being, of whom, through whom, and to whom, are all things *g*; and hath most soveraigne dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his knowledge is infinite, infallible, and independent upon the creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his counsels, in all his works, and in all his commands *m*. To him is due from Angels and Men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them *n*.

t 1 John 4. 8, 16.
u Exod. 34. 6, 7.
w Heb. 11. 6.
x Nehem. 9. 32, 33.
y Psal. 5. 5, 6.
z Nah. 1. 2, 3. Exod. 34. 7.
a John 5. 26.
b Acts 7. 2.
c Psal. 119. 68.
d 1 Tim. 6. 15. Rom. 9. 5.
e Act. 17. 24.
f Job 22. 2, 3.
g Rom. 11. 36.
h Rev. 4. 11.
i 1 Tim. 6. 13. Dan. 4. 35.
k Heb. 4. 13.
l Rom. 11. 33, 34. Psal. 147. 5. Act. 15. 18.
m Psal. 145. 17. Rom. 7. 12.
n Rev. 5. 12, 13, 14.

III. In

III. In the unity of the God-head there be three persons, of one Substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost *o*. The Father is of none, neither begotten nor proceeding: The Son is eternally begotten of the Father *p*: the Holy Ghost eternally proceeding from the Father and the Son *q*.

o 1 John 5.7. Mat.3.16.17. Mat.28.19. 2 Cor.13.14.
p 1 John 1.14, 18.
q John 1.5,16 Gal 4.6.

CHAP. III.

Of GOD'S Eternall Decree.

GOd from all eternity did, by the most wise and holy Counsell of his own will, freely and unchangeably ordain whatsoever comes to passe *a*; yet so, as thereby, neither is God the Author of sin *b*, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established *c*.

a Eph.1.11. Rom.11.33. Heb.6.17. Rom.9.15,18.
b Jam.1.13,17 1 John 1.5.

II. Although God knows whatsoever may, or can come to passe upon all supposed conditions *d*, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to passe upon such conditions *e*.

c Act.2.13. Mat.17.12 Act.4.27,28. Job 19.11. Prov.16.33.
d Act.15.18. 1 Sam.23.11, 12. Mat.11.21,23.
e Rom.9.11, 13,16,18.

III. By the decree of God for the manifestation of his glory, some Men and Angels *f*, are predestinated unto everlasting

f 1 Tim 5.21. Mat.29.41.

sting life, and others fore-ordained to everlasting death *g*.

IV. These Angels and Men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number so certain, and definite, that it cannot be either increased or diminished *h*.

V. Those of mankind that are predestinated unto life, God before the foundation of the world was laid, according to his eternall and immutable purpose, & the secret counsell and good pleasure of his will, hath chosen in Christ unto everlasting glory *i*, out of his meer free grace and love, without any fore-sight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto *k*, and all to the praise of his glorious grace *l*.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternall and most free purpose of his will, fore-ordained all the meanes thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto Faith in Christ, by his Spirit working in due season are justified, adopted, sanctified *o*, and kept by his power through faith unto salvation *p*. Neither are any other redeemed

g Rom 9.12, 13. Eph.1.5,6. Pro.16.4.

h 2 Tim 3.19. John 13 18.

i Eph.1.4,9, 11. Rom 8.30. 2 Tim 1.9. 1 Thess.5.9.

k Rom.9.11, 13,16. Eph.1 4,9.

l Eph.1.6,12.

m 1 Pet.1.2. Eph.1.4,5. Eph 2.10. 2 Thess 2.13.

n 1 Thess.5.9. 10. Eph.1.14. 2 Rom.8.30. Eph.1.13. 2 Thess 2.13. p 1 Pet.1.5.

deemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect only *q*.

q John 17. 9. Rom. 8. 28. to the end. John 6. 63, 65. John 10. 26. John 8. 46. 1 John 2. 19.

VII. The rest of mankinde God was pleased, according to the unsearchable counsell of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign power over his creatures, to passe by and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice *r*.

r Mat. 11. 25, 26. Rom. 9. 17, 18, 21, 22. 2 Tim. 2. 19, 20. Judg. 5. 4. 1 Pet. 2. 8. 1 Rom. 9. 20. Rom. 11. 33 Deut. 29. 29.

VIII. The Doctrine of this high Mysterie of Predestination, is to be handled with speciall prudence and care *s*, that men attending the will of God revealed in his VVord, and yeelding obedience thereunto, may from the certainty of their effectuall Vocation, be assured of their eternall Election *t*. So shall this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

s 2 Pet. 1. 10.

t Eph. 1. 6. Rom. 11. 33. w Rom. 11. 5, 6. 20. 2 Pet. 1. 10. Rom. 8. 33. Luke 10. 20.

CHAP.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternall Power, wisdom, and goodness *b*, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six dayes, and all very good *c*.

a Heb. 1. 2. John 1. 2, 3. Gen. 2. 2. Job 26. 13. Job 33. 4.
b Rom. 1. 20. Jer. 10. 12. Psal. 104. 24. Psal. 33. 5, 6. Gen. 1. chap. Heb. 11. 3. Col. 1. 16. Act. 17. 24.
c Gen. 1. 27. with Eccles. 12. 7. and Luke 23. 43. and Mat. 10. 28.

II. After God had made all other Creatures, he created Man, male and female *d*, with reasonable and immortall souls *e*, indued with knowledge, righteousnesse, and true holinesse, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfill it *h*, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the knowledg of good and evill, which whiles they kept, they were happy in their communion with God *k*, and had dominion over the Creatures *l*.

d Gen. 1. 27.
e Gen. 27.
f Gen. 1. 27. Col. 3. 12. Eph. 4. 24.
g Rom. 2. 14, 15.
h Eccl. 7. 29.
i Gen 3. 6. Eccl. 7. 29.
k Gen 2. 17. Gen. 3. 8, 9, 10, 11, 23.
l Gen. 1. 26, 28.

CHAP.

CHAP. V.

Of Providence.

GOD the great Creator of all things, doth uphold *a*, direct, dispose, and govern all creatures, actions and things, *b*, from the greatest, even to the least *c*, by his most wise and holy providence *d*, according to his infallible fore-knowledge *e*, and the free & immutable counsell of his own will *f*, to the praise of the glory of his Wisdome, Power, Justice, Goodnesse and Mercy *g*.

II. Although in relation to the fore-knowledge and decree of God, the first cause, all things come to passe immutably and infallibly *h*; yet, by the same Providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently *i*.

III. God in his ordinary Providence maketh use of meanes *k*, yet is free to work without *l*, above *m*, and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisdome, and infinite goodnesse of God so farre manifest themselves in his Providence, that it extendeth it selfe even to the first fall, and all other sins of Angels

a Heb 1 3.
b Dan 4 34. 35. Psal. 135. 6. Acts 17 25, 28, 29.
c Job 38 39, 40, 41. chapters. Mat 10 29, 30, 31.
d Pro. 15. 3. Psal. 104. 14.
e Act. 15. 18. Psal. 94. 8, 9, 10, 11.
f Eph. 1. 11. Psal. 33. 10, 11.
g Isa. 63. 14. Eph. 3. 10. Rom. 9. 17. Gen 45. 7. Psal. 145.
h Acts 2. Jer. 31. 35. Exod 21 13. Gen 8 22. with Deut. 19. 5.
i 1 King. 22 28, 34.
k Isa. 10. 6, 7.
l Act. 27. 31, 44.
m Isa. 55. 10, 11. Hos. 2. 21, 22. 1 Hos 1. 7. Mat. 4. 4. Job 34. 10.
n Rom. 4. 19, 20, 21. 2 King. 6. 6. Dan 4 35.

Angels & Men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise and powerfull bounding *q*, & otherwise ordering and governing of them in a manifold dispensation, to his owne holy ends *r*; yet so, as the sinfulnesse thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin *s*.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his owne children to manifold temptations, and the corruption of their owne hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulnesse of their hearts, that they may be humbled *t*; and to raise them to a more close & constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends *u*.

VI. As for those wicked and ungodly men, whom God, as a righteous Judge, for former sinnes doth blinde and harden *w*, from them hee not onely withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their

o Rom. 11. 32. 33. 34. 2 Sam. 24. 1. with 1 Chron. 21. 1. 1 King. 22. 22, 23. 1 Chron. 10. 4 13, 14. 1 Sam. 16. 10. Act. 2. 23. Act. 4. 27, 28.

p Act. 14. 16.

q Psal. 76. 10. 2 King. 19. 28. 2 Gen. 50. 20. Isa. 10. 6, 7, 12.

r Jam. 1. 13, 14, 17. 1 John 2. 16. Psal. 50. 21.

t 2 Chron. 32. 25, 26, 31. 2 Sam. 24. 1.

u 2 Cor. 12. 7, 8, 9. Psalm 73. throughout. Psa. 77. 1, 10, 12. Mark. 14. 66. to the end with John 21. 15, 16, 17.

w Rom. 1. 24, 26, 28. Rom. 11. 7, 8.

their hearts *x*: but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objections as their corruption makes occasions of sin *z*, and withall gives them over to their own lusts, the temptations of the world, and the power of Satan *a*: whereby it comes to passe that they harden themselves, even under those meanes which God useth for the softning of others *b*.

VII. As the providence of God doth in generall reach to all creatures, so after a more speciall manner it taketh care of his Church, and disposeth all things to the good thereof *c*.

x Deut.26.4.
y Mat.13.12. Mat.25.29.
z Deut.2.30. 2 King. 8.12, 13.
a Psal.83.11, 12.
b Exod.7.3. with Exod.8. 15,32. 2 Cor.1.15,16 Isa.8.14. 1 Pet.2.7,8. Isa 6.9,10. with Acts 18, 26,27.
c 1 Tim.4.10. Amos 9.8,9. Rom.8.28. Isai.43.3,4, 5,14.

CHAP. VI.

Of the fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduc'd by the subtilty and temptation of Satan sinned in eating the forbidden fruit *a*. This their sin God was pleased, according to his wise and holy counsell, to permit, having purpose to order it to his own glory *b*.

II. By this sin they fell from their originall righteousnesse and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties

a Gen.3.13. 2 Cor.11.3.
b Rom.11.32.
c Gen.3.6,7,8. Eccles.7.29. Rom.3.23.
d Gen.2.17. [illegible]

culties; and parts of soule and body e.

III. They being the root of all mankind, the guilt of this sin was imputed f, and the same death in sin and corrupted nature, conveyed to all their posterity descended from them by ordinary generation g.

IV. From this originall corruption, whereby we are utterly indisposed, disabled, and made opposite to all good h, and wholly inclined to all evill i, doe proceed all actuall trangressions k.

V. This corruption of nature during this life, doth remain in those that are regenerated l, and although it be, through Christ, pardoned and mortified, yet both it selfe, and all the motions thereof are truly and properly sin m.

VI. Every sinne, both originall and actuall, being a transgression of the righteous Law of God, and contrary thereunto n, doth in its own nature, bring guilt upon the sinner o, whereby he is bound over to the wrath of God, p, and curse of the Law q, and so made subject to death r, with all miseries spirituall s, temporall t, and eternall u.

e Tit. 1. 15. Gen. 9 5. Jer. 17 9. Rom 3. 10. to 19.
f Gen. 1. 27, 28 & Gen 2. 16 17 and 5 3. Acts 17. 26 with Rom. 5. 12, 15, 16, 17, 18, 19 and 1 Cor. 15 21, 22. 45.
g Psal. 51 5. Gen. 5. 3 Job 14. 4. Iob. 15. 14
h Rom. 5 6. Rom 8. 7. Rom. 7. 18. Col 1. 21.
i Gen. 6. 5. Gen 8. 21. Rom. 3. 10, 11, 12.
k Jam. 1. 14, 15 Eph 2. 2, 3. Mat. 15. 19
l 1 John 1. 8. to Rom. 7. 14, 17, 18, 21. Jam 3. 2 Prov. 20. 9. Eccl. 7. 20.
m Rom. 7. 17, 18, 23. Gal. 5. 17.
n 1 John 3. 4.
o Rom. 2. 15.
p Eph 2. 3.
q Gal. 3. 10.
r Rom 6. 23.
s Eph 4. 18.
t Rom. 8. 20. Jam 1. 15
u Mat. 25. 41. 2 Thess 1. 9.

CHAP. VII.

Of Gods Covenant with Man.

THE distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescention on Gods part, which he hath been pleased to expresse by way of Covenant *a*.

a Isa. 40. 13, 14, 15, 16, 17. Job 9. 32, 33. 1 Sam. 2. 25. Psal. 113. 5, 6. Psal. 100. 2, 3. Job 22. 2, 3. Job 35. 7, 8. Luke 17. 9. Act. 17. 24, 25.

II. The first Covenant made with man, was a *Covenant of Works b*, wherein life was promised to *Adam*, and in him to his posterity *c*, upon condition of perfect and personall obedience *d*.

b Gal. 3. 12. c Rom. 10. 5. Rom. 5. 12. to 20.

III. Man by his fall having made himselfe uncapable of life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the *Covenant of Grace*: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of them faith in him, that they may be saved *f*, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to beleeve *g*.

d Gen. 2. 17. Gal. 3. 10. e Gen. 3. 21. Rom. 3. 20, 21. Gen. 3. 15. Isa. 42. 6. 1 Mat. 16. 15, 16. John 3. 16. Rom. 10. 6, 9. Gal. 3. 11.

IV. This Covenant of Grace is frequently

g Ezek. 36. 26, 27. John 6. 44, 45.

quently set forth in the scripture, by the name of a testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed *b*.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*. Under the Law it was administred by promises, prophecies, sacrifices, circumcision, the Paschal Lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come *k*, which were for that time sufficient and efficacious through the operation of the Spirit, to instruct and build up the Elect in Faith, in the promised Messiah *l*, by whom they had full remission of sins and eternall salvation, and is called, *The Old Testament* m.

VI. Under the Gospel, when Christ the substance *n*, was exhibited, the Ordinances in which his Covenant is dispensed, are the preaching of the Word, and the administration of the Sacraments, Baptisme, and the Lords Supper *o*. Which, though fewer in number, and administred with more simplicity, and lesse outward glory, yet in them it is held forth in more fulnesse, evidence, and spiritual efficacy *p*, to all nations,

b Heb. 9. 15, 16, 17. Heb. 7. 22. Luke 22. 20. 1 Cor. 11. 25.

i 2 Cor. 3. 6, 7, 8, 9.

k Heb. 8, 9, 10. chapters. Rom. 4. 11. Col. 2. 11, 12. 1 Cor. 5. 7. 1 Cor. 10. 1, 2, 3, 4. Heb. 11. 13. John 8. 56.

l Gal. 3. 7, 8, 9, 10.

m 2 Cor. 3. 14.

n Col. 2. 17.

o Mat. 28. 19, 20. 1 Cor. 11. 23, 24, 25.

p Heb. 12. 22, to 28. Jer. 31. 33, 34.

tious, both Jewes and Gentles *q*, and is called the New Testament *r*. There are not therefore Two Covenants of grace, differing in substance, but one and the same under various dispensations *s*.

q Mat. 28. 19. Eph. 2. 15, 16, 17, 18, 19.
r Luke 22. 20.
s Gal. 3. 16. Rom. 3. 21, 22, 21. 30. Psal. 32. 1. with Rom. 4. 36 16, 17, 23, 24. Heb. 13. 8. Acts 15. 21.

CHAP. VIII.

Of Christ the Mediator.

IT pleased God, in his eternall purpose, to choose and ordain the Lord Jesus, his onely begotten Son, to be the Mediator between God and Man *a*, the Prophet *b*, Priest *c*, and King *d*, the Head and Saviour of his Church *e*, the Heire of all things *f*, and Judge of the World *g*, Unto whom he did from all eternity give a people, to be his seed *h*, and to be by him in time redeemed, called, justified, sanctified, and glorified *i*.

a Isa. 42. 1. 1 Pet. 1. 19, 20. John 3. 16. 1 Tim. 2. 5.
b Act. 3. 22.
c Heb 5. 5, 6.
d Psal 2. 6. Luke 1. 33.
e Eph. 5. 23.
f Heb 1. 2.
g Acts 17. 31.
h John 17. 6. Psal. 22. 30. Isa. 53. 10.
i 1 Tim. 2. 6. Isa. 55. 4, 5. 1 Cor. 1. 30.

II. The Son of God, the second person in the Trinity, being very and eternall God, of one Substance, and equall with the Father, did, when the fulnesse of time was come, take upon him Mans nature *k*, with all the essentiall properties, and common infirmities thereof, yet without sin *l*, being conceived by the power of the holy Ghost, in the womb

k 1 John 1. 14.
l 1 John 3. 20. Phil. 2. 6. Col. 4. 4. Heb. 2. 14, 16 &c. Heb. 4. 15.

womb of the virgin *Mary*, of her substance *m*. So that two whole perfect, and distinct Natures, the Godhead and the Manhood, were inseparably joyned together in one person, without Conversion, Composition, or Confusion *n*. Which person is very God, and very Man, yet one Christ, the onely Mediator between God and Man *o*.

III. The Lord Jesus in his Humane Nature thus united to the Divine, was sanctified and annointed with the holy Spirit above measure *p*, having in him all the treasures of wisdom and knowledge *q*, in whom it pleased the Father that all fullnesse should dwell *r*: to the end that being holy, harmless, undefiled and full of grace and truth *s*, he might be throughly furnished to execute the office of a Mediator, and surety *t*. Which office he took not unto himselfe, but was thereunto called by his Father *u*, who put all power and judgement into his hand, and gave him commandment to execute the same *.

IV. This office the Lord Jesus did most willingly undertake *x*, which that he might discharge, he was made under the Law *y*, and did perfectly fulfill it *z*, endured most grievous torments immediatly in his soule *a*, and most painfull sufferings in his body *b*, was crucified

m Luke 1.27, 31, 35. Gal. 4.4.

n Luke 1.35. Col. 2.9 Rom. 8.3. 1 Pet. 3.18. 1 Tim 3.16.

o Rom. 1.3, 4. 1 Tim 2.5.

p Psal. 45.7. John. 3.34.

q Col. 2.3.

r Col. 1.19.

s Heb. 7.26. John 1.14.

t Act. 10.38. Heb. 12.24. Heb. 5.5.

u Heb. 5.4, 5.

* John 5. 22. 27. Mat. 28. 18. Acts 2.36

x Psal. 40.7, 8 with Heb. 10. 5, 10, 11. John 10.18. Phil. 2.8.

y Gal. 4.4.

z Mat. 3.15. Mat. 5.17.

a Mat. 26.37, 38. Luke 22.44.

b Mat. 27.26. chapter.

and died *c*: was buried, and remained under the power of death; yet saw no corruption *d*. On the third day he arose from the dead *e*, with the same body in which he suffered *f*, with which also hee ascended into heaven, and there sitteth at the right hand of his Father *g* making intercession *h*, and shall return to judge men and Angels, at the end of the world *i*.

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternall Spirit, once offered up unto God, hath fully satisfied the Justice of his Father *k*, and purchased not onely reconciliation, but an everlasting inheritance in the Kingdome of Heaven, for all those whom the Father hath given unto him *l*.

VI. Although the work of Redemption was not actually wrought by Christ, till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the begining of the world, in, and by those promises, types and sacrifices, wherein he was revealed, and signified to be the seed of the VVoman which should bruise the serpents head; and the Lamb slain from the begining of the world: being yesterday, and to day the same, and for ever *m*.

c Phil.2. 8.
d Acts 2.23. & 21.27. Acts 13 37. Rom.6 9.
e 1 Cor 5.3,4.
f John 10.25, 27.
g Mar.16.19.
h Rom.8 34. Heb 9 24. Heb 7.25.
i Rom 14.9, 10. Heb.7 15. Rom.14.9,10. Acts 1 11. Acts 18.42. Mat 13.40, 41,42. Jude v.6. 2 Pet.2.4.
k Rom 5. Heb 9 14,16; Heb.10 4. Eph.5.2. Rom 3.25, 26.
l Dan 9.24,26 Col.1.19,20. Eph.1.11,14. John 17.2. Heb.9.12,15.
m Gal.4 4,5. Gen 3.15. Rev. 13 8. Heb.13 8.

VII.

VII. Christ in the work of Mediation acteth according to both Natures, by each Nature doing that which is proper to it selfe *n*; yet by reason of the unity of the person, that which is proper to one Nature, is sometimes in Scripture attributed to the person denominated by the other Nature *o*.

n Heb. 9. 14. 1 Pet. 3. 18.

o Acts 20. 28. John 3. 1. 1 John 3. 16.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly, and effectually, apply and communicate the same *p*, making intercession for them *q*, and revealing unto them in, and by the word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to believe and obey, and governing their hearts by his Word and Spirit *s*, overcoming all their enemies by his Almighty power and wisdom, in such manner and wayes as are most consonant to his wonderful and unsearchable dispensation *t*.

p John 6. 37, 39. John 10. 15, 16.

q 1 John 2. 1. Rom 8. 34.

r John 15. 13, 15. Eph. 1. 7, 8. 9 John 17. 6. 1 John 14. 16. Heb 12. 24.

s 2 Cor. 4. 13. Rom 8. 9, 14. Rom 15. 18, 19.

t John 17. 9. 1 Psal. 110. 1. Cor. 15. 25, 26. Mal 4. 2, 3. Col. 2. 15.

CHAP. IX.

Of Free will.

GOD hath indued the VVill of Man with that naturall liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evill *a*.

a Mat. 17. 12. Jam 1. 14. Deut. 30. 19.

II. Man in his state of Innocency, had freedom and power to will; and to do that which was good and well-pleasing to God *b*; but yet mutably, so that he might fall from it *c*.

III. Man by his fall into a state of sin, hath wholly lost all a bility of Will to any spirituall good accompanying salvation *d*: so as a naturall man being altogether averse from that good *e*, and dead in sin *f*, is not able by his own strength to convert himselfe, or to prepare himselfe thereunto *g*.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his naturall bondage under sin *h*; and by his grace alone, inables him freely to will, and to do that which is spiritually good *i*; yet so, as that by reason of his remaining corruption, he doth not perfectly nor onely will that which is good, but doth also that which is evill *k*.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory onely *l*.

b Eccl 7 29. Gen. 1. 26
c Gen 2. 16, 17. Gen. 16, 17 Gen 3 6.
d Rom. 8. 7. John 15. 5.
e Rom. 3. 10. 12.
f Eph. 2. 1, 5. Col 2. 13.
g John 6. 44, 45. Eph. 2. 2, 3 4, 5.
1 Cor. 8. 14 Tit 3 3, 4, 5.
h Gal 1. 3. John 6. 74, 36. Phil. 2. 13. Rom 6. 18 21.
i Gal. 5. 17. Rom. 7. 15, 8, 19, 21, 13.
k Eph 4. 13. Heb 12. 23. 1 John 3 2. Jude v. 24.

CHAP.

CHAP. X.

Of effectuall Calling.

ALL those whom God hath predestinated unto life, and those onely, he is pleased in his appointed and accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ *c*, inlightning their mindes spiritually and savingly to understand the things of God *d*, taking away their heart of stone, and giving unto them an heart of flesh *e*, renewing their wills, and by his Almighty power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*, yet so, as they come most freely, being made willing by his grace *h*.

II. This effectuall Call is of Gods free and speciall grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therein, untill being quickned and renewed by the holy Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the grace offered and conveyed in it *l*.

III. Elect Infants dying in infancy are regenerated and saved by Christ *m*, through the Spirit, who worketh

a Rom. 8 30. Rom. 11. 7. Eph. 1. 10, 11.
b 2 Thess. 2. 13, 14. 2 Cor. 3. 36.
c Rom. 8. 3. Eph. 2 1, 2, 3. 4. 5.
d 2 Tim. 1. 9, 10. Act 26. 18. 1 Cor. 10 12. Eph. 1. 17, 18.
e Ezek 36. 27.
f Ezek 11. 19. Phil. 2. 13. Deut. 30. 6. Ezek. 36 27.
g Eph. 1. 19. John 6. 44. 45.
h Can. 1. 4. Psal. 110. 3. John 6 37. Rom. 6 16, 17, 18.
i 2 Tim. 1. 9. Tit. 3 4, 5. Eph. 2. 4, 5, 8, 9. Rom. 9. 11. 1 Cor. 1. 14. Rom. 8 7. Eph. 2. 3
k 1 John 5 12. Ezek 36 27. Rom 8 9. John 5. 25.
l Luke 8. 13, 16. Acts 2 38, 39 and John 3. 5. and John 5. 12. compared.

John 3.8. when and where, and how he pleaseth *n*. So also are all other elect persons who are uncable of being outwardly called by

o 1 John 5.12. Acts 4.12. the Ministry of the Word *o*.

IV. Others, not elected, although they may be called by the Ministry of the

p Mat. 22.14. VVord *p*, and may have some common

q Mat. 7.22. Mat 13 20,21 Heb 6 4.5. operations of the Spirit *q*, yet they never truly come unto Christ, and there-

r John 6.64, 65,66. John 8.24. fore cannot be saved *r*: much lesse can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they

s Acts 4.12. John 14.6. Ephes. 2.12. John 4.22. John 17.3. 2 John v. 9, 10.11. 1 Cor. 16.22. Gal. 1.6,7,8. do professe *s*. And, to assert and maintain, that they may, is very pernicious, and to be detested *t*.

CHAP. XI.

Of Justification.

a Rom. 8.30. Rom. 3.24. THose whom God effectually calleth, he also freely justifyeth *a*: not by infusing righteousnesse into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christs sake alone; nor by imputing faith it self, the act of beleeving, or any other

other evangelicall obedience, to them, as their righteousnesse; but by imputing the obedience and satisfaction of Christ unto them *b*, they receiving, and resting on him and his righteousnesse by faith, which faith, they have not of themselves, it is the gift of God *c*.

II Faith, thus receiving and resting on Christ and his righteousnesse, is the alone instrument of Justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love *e*.

III. Christ by his obedience, and death, did fully discharge the debt, of all those that are thus justified, and did make a proper, reall, and full satisfaction to his Fathers Justice in their behalf *f*. Yet, in as much as he was given by the Father, for them *g*, and his obedience and satisfaction accepted in their stead *h*, and, both freely, not for any thing in them; their justification is only of free grace *i*; that, both the exact justice, and rich grace of God, might be glorified in the Justification of sinners *k*.

IV. God did from all eternity, decree to justifie all the electel, and Christ did, in the fulnesse of time, die for their sins, and rise again for their justification *m*, nevertheless, they are not justified

b Rom. 4.5, 6, 7, 8.
2 Cor 5. 19, 21
Rom. 3. 22, 14, 25, 27 28.
Tit. 3. 5, 7.
Eph. 1, 7. Ier. 23. 6 2 Cor. 1. 30, 31.
Rom. 5 17, 18 19
c Acts. 10. 44.
Gal. 2, 16.
Phil. 3 9.
Acts. 13. 38, 39.
Eph. 2. 7, 8.
d John. 1 12.
Rom 3 2.
Rom. 5. 1.
e Jam. 2. 17, 22, 26.
Gal. 5. 6.
f Rom. 5 8, 9, 10, 19.
1 Tim. 2 5, 6.
Heb. 10. 10, 14
Dan 9 24, 26.
Isa. 53 4, 5, 6, 10, 11, 12.
g Rom. 8. 32.
h 2 Cor. 5. 21.
Mat. 3. 17.
Eph 1. 2.
Eph. 1, 7.
i Rom. 3. 24.
Eph. 2. 7.
k Rom. 3. 26.
l Gal. 2 8.
1 Pet. 1, 2, 19, 20
Rom. 8 30.
m Gal 4. 4.
1 Tim. 2. 6.
Rom. 4. 25.

fied untill the holy Spirit doth in due time actually apply Christ unto them *n*.

n Col. 1. 2, 22. Gal. 2, 16. Tit. 3 4, 5, 6, 7.

V. God doth continue to forgive the sins of those that are justified *o*; and although they can never fall from the state of justification, yet they may by their sine fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, and renew their Faith and Repentance *q*.

o Mat. 6. 12. 1 John 1. 7. 9. 1 John 2. 1. 2. Luke 12. 32. John 10. 28. Heb. 10. 14.

q Psal. 39 31. 32, 33. Psal. 51. 7, 8, 9. 10, 11, 12. Psal. 32. 5. Mat. 26. 75. 1 Cor. 11. 30, 32. Luke 1. 20.

VI. The justification of Believers under the Old Testament, was in all these respects one and the same with the justification of believers under the New Testament.

r Gal. 3 9, 13, 14. Rom 4 22, 23. 2. Heb. 13. 8.

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsafeth, in and for his onely Son Jesus Christ, to make partakers of the grace of Adoption *a*, by which they are taken into the number, and enjoy the liberties and privileges of the children of God *b*, have his name put upon them *c*, receive the Spirit of Adoption *d* have accesse to the Throne of Grace with boldnesse *e*, are inabled

a Eph. 1. 5. b Gal. 3. 4, 5. Rom. 8. 17. John 1. 1. 12. c Jer. 14. 9. 2 Cor. 6 18. Rev. 3. 12. d Rom. 8. 15. e Eph. 3. 11. Rom. 5. 2.

to

to cry Abba Father *f*, are pitied *g*, protected *h*, provided for *i*, and chastened by him as by a Father *k*, yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises as heires of everlasting life *o*.

f Gal. 4.6.
g Psal. 103.13
h Prov. 14.26.
i Mat. 6.30. 32. 1 Pet. 5.7.
k Heb. 12.6.
l Lam. 3.31.
m Eph. 4.20.
n Heb. 6. 12.
o 1 Pet. 1.3,4. Heb. 1.14.

CHAP. XIII.

Of Sanctification.

THey who are effectually called and regenerated, having a new heart and a new Spirit, created in them, are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his Word and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the severall lusts thereof are more and more weakned and mortified *d*; and they more and more quickned and strengthened in all saving graces *e*, to the practise of true holinesse without which no man shall see the Lord *f*.

a 1 Cor. 6.11. Acts 20.32. Phil. 3.10. Rom. 6.5,6.
b John 16.17. Eph 5.26. 2 Thess. 2.13.
c Rom. 6.6,14.
d Gal. 5.24. Rom. 8.13.
e Col. 1.11. Eph 3.16.17. 18 19.
f 2 Cor. 7.1. Heb. 12.14.

II This Sanctification is throughout, in the whole man *g*, yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a continuall, and irreconcileable Warre; the flesh lusting against

g 1 Thess. 5.23
h 1 John 1.10. Rom. 7.18 19. Phil. 3.12.

against the Spirit, and the Spirit against the flesh *i*.

i Gal. 5. 17. 1 Pet. 2. 11.

III. In which warre, although the remaining corruption, for a time, may much prevail *k*; yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so, the Saints grow in grace *m*, perfecting holinesse in the fear of God *n*.

k Rom. 7. 23.

l Rom. 6. 14. 1 John 1. 4. Eph. 4. 15, 16.
m 1 Pet. 3. 18.
n 2 Cor. 3. 08. 2 Cor. 7. 1.

CHAP. XIV.

Of Saving Faith.

THe grace of Faith, whereby the elect are inabled to beleeve to the saving of their soules *a*, is the worke of the Spirit of Christ in their hearts *b*; and is ordinarily wrought by the Ministry of the word *c*, by which also, and by the administration of the Sacraments and Prayer, it is increased and strengthned *d*.

a Heb. 10. 39.
b 2 Cor. 4. 13. Eph. 1. 17, 18, 19. Eph. 2. 8.
c Rom. 10. 14, 17.
d 1 Pet. 2. 2. Acts 20. 32. Rom. 4. 11. Luke 17. 5. Rom. 1. 16, 17.

II. By this Faith a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of God himselfe speaking therein *e*; and acteth differently upon that which each particular passage thereof containeth, yeelding obedience to the Commands *f*, trembling at the threatnings *g*, and imbra-

e John 4. 42. 1 Thes. 2. 13. 1 John 5. 10. Acts 24. 14.
f Rom. 16. 26.
g Isa. 66. 2.

cing

cing the promises of God for this life, and that which is to come *h*. But the principall acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternal life, by vertue of the Covenant of Grace *i*.

h Heb 11.13 1 Tim. 4. 8.

i John 1. 12. Acts 16 31. Gal. 2 20. Acts 15. 11.

III. This Faith is different in degrees, weak, or strong, may be often, and many waies assailed and weakened, but gets the victory *k*; growing up in many to the attainment of a full assurance through Christ, who is both the Author and Finisher of our faith *m*.

k Heb 5 13, 14 Rom. 4 19, 20. Mat 6 30. Mat. 8 10. Luke 22 32 Eph 6. 16. John 20 4, 5. m Heb 6 11, 12. Heb. 10 22. Col. 2. n Heb. 12. 2.

CHAP. XV.

Of Repentance unto life.

REpentance unto life, is an Evangelicall grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

a Zech. 12. 10. Acts 11. 18.

b Luke 24. 47. Mark 1. 15. Acts 20. 21.

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthinesse and odiousnesse of his sins, as contrary to the holy nature and righteous Law of God; and, upon the apprehension of his mercie in Christ to such as are penitent, so grieves for, and hates his sinnes, as to turn from them all

unto

unto God *c*, purposing and endeavouring to walk with him in all the waies of his commandments *d*.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the Act of Gods free grace in Christ *f*, yet it is of such necessity to all sinners, that one may expect pardon without it *g*.

IV. As there is no sin so small, but it deserves damnation *h*, so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

V. Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sinnes particularly *k*.

VI. As every man is bound to make private confession of his sinnes to God, praying for the pardon thereof *l* upon which, and the forsaking of them, he shall finde mercy *m*. So he that Scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for his sinne, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

c Eze. 18. 30, 31, Ez. 36. 31. Isa. 30. 22. Psal. 51. 4. Jer. 31. 18, 19. Joel 2. 12, 13, Amos 5. 15. Psal. 119 128. 2 Cor. 7. 11.

d Psal. 119 6, 59. 106. Luke 1. 6.

e 2 King 13. 23. Ezek 36. 31, 32.

f Ezek. 16 61, 62, 63. Hosea 14. 2. 4 Rom 3. 24. Eph. 1. 7.

g Luke 13 3, 5. Act. 17. 30, 31. Rom. 5. 21.

h Rom. 6. 23. Mat. 12. 36.

i Isa. 53. 7. Rom. 8. 1. Isa. 1. 16, 18.

k Psal. 19. 13. Luke 19. 8.

l 2 Tim. 1. 13, 15.

m Psal. 51. 4, 5, 7, 7, 14. Psal. 32. 5, 6. Prov. 28. 13 1 John 1. 9.

n Jam. 5. 16. Luke 17. 3, 4. Jos. 7. 19. Psalm 51. throughout 2 Cor. 2. 8.

CHAP.

CHAP. XVI.

Of good Works.

GOod workes are only such as God hath commanded in his holy Word *a*, and not such, as without the warrant thereof, are devised by men out of blinde zeal, or upon any pretence of good intention *b*.

II. These good Works, done in obedience to Gods Commandements, are the fruits and evidences of a true and lively faith *c*; and by them believers manifest their thankfulnes *d*, strengthen their assurance *e*, edify their brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorify God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*, that having their fruit unto holinesse, they may have the end, Eternall life *l*.

III. Their ability to do good works is not at all of themselves, but wholly from the spirit of Christ *m*. And that they may be enabled thereunto besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them to will and to do of his good pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform

a Mich. 6. 8. Rom. 12. 2. Heb. 13. 21.
b Mat. 15. 9. Isa. 29. 13. 1 Per 1. 18. Rom. 10. 2. John 16. 2.
c 1 Sam. 15. 22, 23. Jam. 2. 18, 22.
d Psal. 116. 12, 13. 1 Pet. 2. 9.
e 1 John 2. 3, 5. 2 Pet. 1. 5, 6, 7, 8, 9, 10.
f 2 Cor. 9. 2. Mat. 5. 16.
g Tit. 2. 5, 9, 10, 11, 12. 1 Tim. 6. 1.
h 1 Pet. 2. 15.
i 2 Pet. 2. 12. Phil. 1. 11. John 15. 8.
k Eph. 2. 10.
l Rom 6. 22.
m John 15. 4, 6. Ezek. 36. 26, 27.
n Phil. 2. 13. Phil. 4. 13. 2 Cor. 3. 5.

from any duty, unlesse upon a speciall motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them *o*.

o Phil.2. 12. Heb 6. 11, 12. 2 Pet 1.3, 5, 10, 11. Isa. 64. 7. 2 Tim 1.6. Acts 26. 6, 7. Jude ver. 20. 21.

IV. They who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to doe more than God requires, as that they fall short of much which in duty they are bound to doe *p*.

p Luke 17.10. Neh 13.22. Job 6. 2, 3. Gal. 5. 17.

V. We cannot, by our best workes, merit pardon of sin, or eternall life at the hand of God, by reason of the great disproportion that is betweene them and the glory to come; and the infinite distance that is betweene us & God, whom, by them, we can neither profit nor satisfie for the debt of our former sins *q*, but when we have done all we can, we have done but our duty, and are unprofitable servants *r*; and because as they are good, they proceed from his Spirit *s*; and as they are wrought by us, they are defiled and mixed with so much weaknesse and imperfection, that they cannot endure the severity of Gods judgement. *t*

q Rom. 3. 20. Rom. 4. 2, 4, 6. Ephes. 2. 8, 9. Tit. 3. 5, 6, 7. Rom. 8. 18. Psal. 16. 2. Job 22. 2, 3. Job 35. 7, 8. r Luke 17. 10. s Gal. 5. 22, 23. t Isa. 64. 6. Gal. 5. 17. Rom. 7. 15, 18. Psal. 143. 2. Psal. 130. 3.

VI. Yet notwithstanding, the persons of Believers being accepted through Christ, their *good workes also* are accepted in him *u*, not as though they were in this life wholly unblamable and unreprove-

u Eph. 1. 6. 1 Pet. 2. 5. Exod. 28. 38. Gen. 4. 4. with Heb. 11. 4.

able

able in Gods sight w: but that, he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections x.

w Job 9.20. Psal.1.43.

x Heb.13.20, 21. 2 Cor.8.12. Heb.6.10. Mat.25.21, 23.

VII. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves and others y; yet, because they proceed not from an heart purified by faith z, nor are done in a right manner, according to the Word a, nor to a right end, the glory of God b, they are therefore sinfull, and cannot please God, or make a man meet to receive grace from God c. And yet their neglect of them is more sinful and displeasing unto God d.

y 2 King.10.30.31. 1 King.21.27, 29. Phil.1.15,16, 18.

z Gen.4.5. with Heb.11.4 Heb.11.16.

a 1 Cor.13.3. Isa.1.12.

b Mat.6.2,5, 16.

c Hag.2.14. Tit.1.15 Amos 5.21,22.

d Hos 1.4. Rom 9.16. Tit.3.5. d Psal.14.4 Psal.36. Job 21.14,15. Mat. 25.41,42 43,45. Mat.23.23.

CHAP. XVII.

Of the Perseverance of the Saints.

THey whom God hath accepted in his beloved, effectually called, and sanctified by his spirit, can neither totally, nor finally fall away from the state of Grace, but shall certainly persevere to the end, and be saved a.

a Phil.1.6. 2 Pet.1.10. Joh 10.28,29. John 3.9 1 Pet.1.5.

II. This

II. This perseverance of the Saints depends not upon their own free will, but upon the immutability of the Decree of Election flowing from the free and unchangeable love of God the Father *b*; upon the efficacy of the merit and intercession of Jesus Christ *c*; the abiding of the Spirit, and of the seed of God within them *d*; and the nature of the covenant of grace, from all which ariseth also the certainty and infallibility thereof *f*.

III. Nevertheless, they may, through the temptations of Satan, and of the World, the prevalency of corruption remaining in them, and the neglect of the meanes of their preservation, fall into grievous sinnes *g*; and for a time continue therein *h*, whereby they incurre Gods displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporall judgements upon themselves *p*.

b Tim. 2. 18. 19. Jer. 31. 33. c Heb. 10. 10. 34. Heb. 13. 20 21. Heb. 9. 12, 13, 14. 15. Rom. 8. 33. to the end. Joh. 17 11, 24 Luke 22. 32. Heb 7. 25.

d John 14. 16. 17. 1 John 2. 27. 1 John 3. 9. e Jer. 32. 40. f John 10 28. 2 Thess 3. 3.

g Mat. 26. 70, 72, 74. h Psa 51. title and v. 14. i Isa. 64. 5, 7, 9 2 Sam. 11 27. k Eph. 4 30. l Psal. 51. 8. 10, 12. Rev. 2. 4. Can. 5. 2, 3, 4, 6. m Isa. 36. 17. Mark 6 52. Mark 16. 14. n Psal. 32. 34. Psal. 51. 8.

o 2 Sam. 12. 14 p Ps. 89. 31, 32 1 Cor. 11. 31.

CHAP.

CHAP. XVIII.

Of the assurance of grace and salvation.

ALthough Hypocrites & other unregenerate men may vainly deceive themselves with false hopes and natural presumptions of being in the favour of God, and estate of salvation *a*, which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavour *g* to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

a Job 8.13.14. Mich. 3.11. Deut 29.19.
b Mat.7.22, 23.
c 1 John 2.3. 1 John 3.14, 18,19,21,24.
d Rom.5.2,5.

II. This certainty is not a bare conjectural & probable perswasion grounded upon a fallible hope *e*: but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of Adoption witnessing with our Spirits, that we are the children of God *h*: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemtion *i*.

e Heb.6.11,19
f Heb.6.17,18
g 2 Pet.1.4,5, 10, 11.
h 1 John 2.3. 1 John 3.14, 2 Cor. 1.12. Rom. 8.15, 16.
i Eph.1.13,14 Eph.4.30. 2 Chron.1.22.

III. This infallible assurance doth

not so belong to the essence of Faith, but that a true beleever may wait long, and conflict with many difficulties, before he be partaker of it *k*: yet being inabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary meanes, attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*; that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength & cheerfulnesse in the duties of obedience, the proper fruits of this assurance *n*: so far is it from inclining men to loosnesse *o*.

IV. True believers may have the assurance of their salvation divers waies shaken, diminished, and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him, to walke in darknesse, and to have no light *p*, yet are they never utterly destitute of that *seed of God*, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the ope-

k 1 John 5.13. Isa.50.10 Mark 9.24. Psalm 88. throughout. Psal. 77. to ver. 12.
l 1 Cor.2.12. 1 John 4.13. Heb.6.11.12. Eph 3.17,18, 19.
m 2 Pet.1.10.
n Rom 5.1,2, 5.Rom.14.7. Rom.5.3. Eph 1.3,4. Psal.46.17. Psal.119.32.
o 1 John 2.1. 2 Rom 6.1,2. Tit 2.11,12. 2 Cor.7.1. Rom 8.1,12. 1 John 3.2,3. Psal 130.4. 1 John 1.6,7.
p Can.5.2,3,6. Psal.51.8,12,14 Eph 4.30.31. Psal 77.1.to 10. Mat 26 69.70 71.72. Psal.31.22. Psalm 88. throughout. Isa.5.10.

operation of the Spirit, this assurance may in due time be revived *q*, and by the which in the meane time, they are supported from utter despair *r*.

q 1 Joha 3. 9. Luke 22.32. Job 13. 15. Psal. 73. 15. Psal 51. 8, 12.

r Mich. 7. 7, 8, 9. 44 Jer. 32. If. 44. 7. 8, 9, 10. Ps. 22. 1. Ps. 88. throughout.

CHAP. XIX.

Of the Law of God.

GOD gave to *Adam* a Law, as a Covenant of Works, by which he bound him and all his posterity to personall, entire, exact, and perpetuall obedience; promised life upon the fulfilling, and threatned death upon the breach of it; and endued him with power ond ability to keep it *a*.

a Gen. 1. 28, 27. with Gen. 2. 17. Rom. 10. 5. Rom. 5. 12, 19 Gal. 3. 10, 12. Eccl. 7. 29. Job 28. 28.

II. This Law, after his fall, continued to be a perfect Rule of Righteousnesse; and as such was delivered by God upon Mount Sinai in tenne Commandements, & written in two Tables *b*, the foure first Commandements containing our duty towards God; and the other six, our duty to Man *c*.

b Jam 1. 5. Jam 2. 8, 10, 11, 12. Rom. 13. 8, 9. Deut. 5. 3. Deut. 10. 4. Exod. 34. 1, 2.

c Mat. 22. 37, 38, 39, 40.

III. Besides this law, commonly called Morall, God was pleased to give the people of Israel, as a Church under age, Ceremoniall Lawes, containing severall typicall Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings and benefits *d*, and partly holding forth divers instructions of morall

d Heb. 9. chap. Heb 10. 1. Gal. 2. 17, 3. Col. 2. 17.

rall duties *e*. All which ceremoniall Lawes are now abrogated under the new Testament *f*.

IV. To them also, as a body politick, he gave sundry Judiciall laws, which expired together with the State of that people; not obliging any other now, further then the generall equity thereof may require *g*.

V. The Morall Law doth for ever binde all, as well justified persons, as others, to the obedience thereof *h*: and that not onely in regard of the matter contained in it, but also in respect of the authority of God the Creatour, who gave it *i*. Neither doth Christ in the Gospel, any way dissolve, but much strengthen this obligation *k*.

VI. Although true Believers be not under the Law as a Covenant of works, to be thereby justified or condemned *l*, yet it is of great use to them, as well as to others, in that as a Rule of life informing them of the will of God, and their duty, it directs and bindes them to walk accordingly *m*, discovering also the sinfull pollutions of their nature, hearts and lives *n*: so as, examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin *o*, together with a cleare sight of the need they have of Christ, and the

per-

e 1 Cor. 5. 7. 2 Cor. 6. 17. Jude verse 23. 1 Cal. 1. 14, 16, 17. Dan. 9. 27. Eph. 2. 15, 16.

f Exod. 21. chapter Exod. 22. 1 to 29. Gen. 49. 10. with 1 Pet. 2. 23, 24. Mat. 5. 17 with ver. 38, 39. 1 Cor. 9. 8, 9, 10.

g Rom. 13. 8, 9, 10. Eph. 6. 2. 1 John 2. 3, 4, 7, 8.

h Jam. 2. 10, 11. *k* Mark 5. 17, 18, 19. Jam. 2. 8 Rom. 3. 31. 1 Rom. 6. 14. Gal. 2. 16. Gal. 3. 13. Gal. 4. 4, 5. Act. 13. 39. Rom. 8. 1.

m Rom. 7. 12, 22, 25. Psa. 119. 4, 5, 6. 1 Cor. 7. 19. Gal. 5. 14, 6, 18, 19, 20, 21, 22, 23.

n Rom 7. 7. Rom. 3. 20. *o* Jam. 1. 23, 24, 25. Rom. 7. 9, 14, 24.

perfection of his obedience *p*. It is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin *q*; and the threatnings of it serve to shew, what, even their sins deserve; and, what afflictions in this life, they may expect for them, although freed from the curse thereof threatned in the Law *r*. The promises of it, in like manner shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof *s*; although not as due to them by the Law, as a Covenant of works *t*. So as a mans doing good, and refraining from evill, because the law encourageth to the one, and deterreth from the other, is no evidence of being under the Law, and, not under grace *u*.

p Gal. 3. 21. Rom. 7. 14, 25 Rom. 8. 3, 4.

q Jam. 2. 11. Psal. 119. 101, 104, 128.

r Ezra. 9. 11, 14. Psal. 89. 30, 31, 32, 33, 34.

s Lev. 18. 1. to 14. with 2 Cor. 6. 16. Eph. 6. 2, 3. Psal. 37. 11. with Mat. 5. 5. Psal. 19. 11. t Gal. 2. 16. Luke 17. 10.

u Rom. 6. 12, 14. 1 Pet. 3. 8, 9, 10, 11, 12. with Psal. 34. 12, 13, 14, 15, 16, Heb. 12. 28, 29.

VII. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing and enabling the will of man to do that, freely, and chearfully, which the will of God, revealed in the Law, requireth to be done *x*.

w Gal. 3. 21.

x Ezek. 36. 27. Heb. 8. 10. with Jer. 31 33

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Beleevers under the Gospel, consists, in their freedom from the guilt of sin, the condemning wrath of God, the curse of the Morall Law *a*, and, in their being delivered from this present evill world, bondage to Satan, and Dominion of sin *b*, from evill of afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*, as also in their free accesse to God *d*, and their yeelding obedience unto him, not out of slavish fear, but a Childe-like love and willing minde *e*. All which were common also to beleevers under the Law *f*. But under the New Testament, the liberty of Christians is further inlarged, in their freedom from the yoke of the Ceremoniall Law, to which the Jewish Church was subjected *g*, and in greater boldnesse of accesse to the Throne of grace *h*, and in fuller communications of the free Spirit of God than Beleevers under the Law did ordinarily partake of *i*.

II. God alone is Lord of the Conscience *k*, and hath left it free from the Doctrines

a Tit. 2. 14. 1 Thes. 1. 10. Gal. 3. 13.
b Gal. 1. 4. Col. 1. 13. Acts 26. 18. Rom. 6. 14.
c Rom. 8. 28. Psal. 119. 71. 1 Cor. 15. 54, 55. 56, 57. Rom. 8. 1.
d Rom. 5. 1, 2.
e Rom. 8. 14, 15. 1 John 4. 18.
f Gal. 3. 9, 14.
g Gal. 4. 1, 2, 3, 6, 7. Col. 2. 16, 17. Act. 15. 10, 11.
h Heb. 4. 14, 16. Heb. 10. 19, 20, 21, 22.
i John 7. 38, 39. 2 Cor. 3. 13, 17, 18.
k Jam. 4. 12. Rom. 14. 4.

Doctrines and Commandments of men, which are, in any thing contrary to his Word, or beside it, if matters of Faith, or Worship l. So that, to beleeve such Doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience m, and the requiring of an implicite faith, and an absolute & blind obedience, is, to destroy liberty of conscience, and reason also n.

III. They, who upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without feare, in holinesse and righteousnes before him, all the dayes of our life o.

IV. And because the Powers which God hath ordained, & the liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another, They, who upon pretence of Christian liberty shall oppose any lawfull Power, or the lawful exercises of it, whether it be civil or ecclesiasticall, resist the Ordinance of GOD p, And, for their publishing of such Opinions, or maintaining of such Practises, as are contrary to the light of Nature, or to the known Principles of Christianity, whether concerning, faith,

l Acts 4.19, Acts 5.29. 1 Cor. 7.23. Mat. 23. 8, 10.
m Col. 2.20, 22, 23. Gal. 1. 10. 2 Cor. 1.24; Mat 15.9.
n Rom. 10. 1. Gal. 2. 4, 5. Psal. 5. 1.
o Gal. 5. 13. 1 Pet. 2. 16. 2 Pet 2. 19. John 8 34. Luke 1. 74, 75.
p Mat. 22. 21. 1 Pet. 2. 13, 14, 16. Rom. 13. 1, to 8. Heb. 13. 17.

worship, or conversation or, to the power of Godlinesse, or, such erroneous Opinions or Practises, as either in their own nature or in the manner publishing or maintaining them are destructive to the externall Peace and Order, which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q*, and by the power of the Civil Magistrate *r*.

9 Rom. 1. 32. with 1 Cor 5. 1, 3, 11, 13. 2 John v. 10. 11, & 2 Thes. 3. 14. and 1 Tim. 6. 3, 4, 5. & Tit. 1. 10, 11, 13. and Tit. 3. 10. with Mat. 18. 15, 16, 17. 1 Tim. 1. 19, 20. Rev. 2. 2. Rev. 2. 14. 15 & Deut. 13. 6. to. 12. Rom. 13. 3, 4. with 2 Joh. ver. 10. 11. Ezra 7. 23, 25, 26, 27, 28. Rev. 1. 17, 12, 16, 17. Neh. 13. 15, 17. 21 22, 25, 30. 2 King. 23. 5, 6, 9, 10, 21. 2 Chron. 34. 31. 2 Chron. 15 12, 13, 14. Deut. 29. Tim. 2. 2. Isai. 49. 4. Zec. 13. 2, 3.

CHAP. XXI.

Of Religious Worship, and the Sabbath-day.

THE light of Nature shewes that there is a GOD, who hath Lordship and Soveraignty over all, is good, and doth good unto all, & is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and the might *s*. But, the acceptable way of worshipping the true GOD, is instituted by himself, and so limited by his own revealed Will that he may not

2 Rom. 1. 20. Act. 17. 24. Psal. 119. 68. Jer 10. 7. Psal. 13. 13. Psal. 18. 3. Rom 10. 12. Psa. 62. 8. Jos. 24. 14. Mat. 12. 23.

not to be Worshipped according to the imaginations and devises of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture *b*.

II. Religious Worship is to be given to GOD, the Father, Son, and Holy Ghost, and to him alone *c*; not, to Angels, Saints, or any other creature *d*, and, since the Fall, not without a Mediatour; nor, in the mediation of any other, but of Christ alone *e*.

III. Prayer, with thanksgiving, being one speciall part of Religious worship *f*, is by God required of all men *g*, and, that it may be accepted, it is to be made in the name of the Son *h*, by the help of his spirit *i*, according to his will *k*, with understanding, reverence, humility, fervency faith, love, and perseverance *l*, and, if vocall, in a known tongue *m*.

IV. Prayer is to be made for things lawfull *n*, and for all sorts of man living, or that shall live hereafter *o*, but, not for the dead *p*, not for those of whom it may be known, that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the Word, in obedience unto God, with understanding faith, and reverence *t*, singing of Psalms with

b Deut. 12. 32. Mat. 15. 9. Acts 17. 25. Mat. 4. 9, 10. Deut. 5. 15, 20 Exod. 20. 4, 5. Col. 2. 23.
c Mat. 4. 10. with John 5. 23. and 2 Cor. 13. 14.
d Col. 2. 18. Rev. 19. 10. Rom. 1. 25.
e John 14. 6. 1 Tim. 2. 5. Eph. 2. 18. Col. 3. 17.
f Phil. 4. 6.
g Psal. 65. 2.
h John 14. 13, 14. 1 Pet. 2. 5.
i Rom. 8. 26.
k 1 John. 5. 14.
l Psal. 47. 7. Eccl. 5. 1, 2. Heb. 12. 28. Gen. 18. 27. Jam. 5. 16. Mark 11. 24. Mat. 6. 12, 14, 15. Col. 4. 2. Eph. 6. 18.
m 1 Cor. 14. 14.
n 1 John 5. 14.
o 1 Tim. 2. 1, 2. John 17. 20. 2 Sam. 7. 29. Ruth 4. 12.
p 2 Sam. 12. 21, 22, 23. with Luk. 16. 25, 26. Rev. 14. 13.
q 1 John 5. 16.
r Acts 1. 21. Rev. 1. 3.
s 2 Tim. 4. 2.
t Jam. 1. 22. Acts 10. 33. Mat. 13. 19. Heb. 4. 2. Isa. 66. 2.

with grace in the heart *u*, as also, the due administration, and worthy receiving of the Sacraments instituted by Christ, are all parts of the ordinary Religious Worship of God *w*; Beside Religious Oaths *x*, Vows *y*, Solemn Fastings *z*, and Thanksgivings upon speciall occasions *a*, which are, in their several times and seasons to be used, in an holy and religious manner *b*.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*, but God is to be Worshiped every where *d*, in Spirit and Truth *e*, as in private Families *f*, daily *g*, and in secret, each one by himself *h*, so more solemnly, in the publique Assemblies, which are not carelessly, or wilfully to be neglected or forsaken, when God by his word or providence calleth thereunto *i*.

VII. As it is of the Law of Nature, that in general a due proportion of time be set apart for the worship of God, so in his word, by a positive, Morall and perpetuall Commandment, binding all men, in all Ages, he hath particularly appointed one day in seaven, for a Sabbath to be kept holy unto him *k*, which from the beginning of the World to the resurrection

u 1 Cor. 5. 16. Eph. 5. 19. Jam. 5. 13.
w Mat. 28. 19. 1 Cor. 11. 23. to 29. Acts 2. 42.
x Deut. 6. 13. with Neh. 10. 29.
y Isa. 19. 21. with Eccl. 5. 4. 5.
z Joel 2. 12. Esther 4. 16. Mat. 9. 15.
a 1 Cor. 7. 5. Psal. 107. throughout. Esther 9. 21.
b Heb. 12. 28.
c John 4. 21. Mal. 1. 11. 1 Tim. 2. 8.
d Joh. 4. 23. 24.
e Jer. 10. 25. Deut. 6. 6, 7. Job 1. 5. 2 Sam. 6. 18 20
f 1 Pet. 3. 7. Acts 10. 2.
g Mat. 6. 11.
h Mat. 6. 6. Eph. 6. 18.
i Isa. 56. 7. Heb. 10. 25. Prov. 1. 20, 21 24. Prov. 8. 34. Acts 13. 42. Luke 4. 16. Acts 2. 42.
k Exod. 20. 8, 10, 11. Isa. 56. 2, 4, 6, 7.

surrection of Christ, was the last Day of the week; and from the resurrection of Christ, was changed into the first day of the week *l*, which, in Scripture, is called the LORDS Day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*.

l Gen. 2. 2, 3. 1 Cor. 16. 2. Acts 20. 7.
m Rev. 1. 10.
n Ex. 20. 8, 10. with Mat. 5. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs, before hand do not only observe an holy rest, all the Day, from their own works, words, and thoughts about their worldly imployments, and recreations *o* but also are taken up the whole time, in the publique and private exercises of his Worship, and in the duties of necessity, and mercy *p*.

o Exod. 20. 8. Exod. 16. 23, 25, 26, 29, 30. Exod. 31. 15, 16, 17. Isa. 58. 13. Neh. 13. 16, 17, 19, 21, 22.
p Isa. 58. 3. Mat. 12. 1. to 13.

CHAP. XXII.

Of lawfull Oaths and Vows.

A Lawfull Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth, or falshood of what he sweareth *b*.

a Deut. 10. 20.
b Exod. 20. 7. Lev. 19. 12.

II. The Name of God only is that by which men ought to swear, and therein

therein it is to be used with all holy fear and reverence *c*. Therefore, to swear vainly, or rashly, by that glorious and dreadfull Name; or, to swear at all, by any other thing is, sinfull, and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament, as well as under the Old *e*, so a lawfull Oath, being imposed by lawfull Authority, in such matters ought to be taken *f*.

c Deut. 6. 13.

d Exod. 20. 7. Jer. 5. 7. Mat. 5. 34, 37. Jam. 5. 12.

e Heb. 6. 16. 2 Cor. 1. 23. Isa. 65. 16.

f 1 Kings. 8. 31. Neh. 13. 25. Ezra. 10. 5.

III. Whosoever taketh an Oath ought duly to consider the weightinesse of so solemn an act, and therein to avouch nothing, but what he is fully perswaded is the truth *g*. Neither may any man bind himself by Oath to any thing but what is good and just, and what he beleeveth so to be, and what he is able, and resolved to performe *h*. Yet it is a sin to refuse an Oath touching any thing that is good and just, being imposed by lawfull Authority *i*.

g Deut. 10. 7. Jer. 4. 2.

h Gen. 24. 2, 3, 5, 6, 8, 9.

i Numb. 5. 19, 21. Neh. 5. 12. Ezr. 10. 7, 8, 9, 10, 11.

IV. An Oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation *k*. It cannot oblige to sin: but, in any thing not sinfull, being taken, it binds to performance, although to a mans own hurt *l*, nor is it to be violated, although made to hereticks, or infidels *m*.

k Jer. 4. 2. Psal. 24. 4.

l 1 Sam. 25. 23 32, 33, 34. Psal. 15. 4. in Ezek. 17. 16 18, 19. Josh. 9. 18, 19 with Sam. 21. 1.

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness n.

VI. It is not to be made to any Creature but to God alone o: and that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of duty, in way of thankfulnesse, for mercy received, or for the obtaining of what we want, whereby we more strictly binde our selves to necessary duties, or, to other things, so far, and so long, as they may fitly conduce thereunto p.

VII. No man may Vow, to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and, for the performance whereof, he hath not promise of ability from God q. In which respects, Popish Monasticall Vows, of perpetuall single life professed Poverty, and Regular Obedience, are so farre from being degrees of higher Perfection, that they are superstitious and sinfull snares, in which no Christian may intangle himself r.

n Isa. 9. 21. Eccl. 5. 4, 5, 6. Psal. 61. 8.
o Psal. 76. 11. Jer. 44. 25, 26.
p Deut. 23. 21, 22, 23. Psa. 66. 13, 14. Gen. 28. 20, 21, 22. 1. Sam. 1. 11. Psal. 116. 18, 14. Psal. 132. 2, 3, 4, 5.
q Act. 2. 22, 24. Mat. 6. 26. Numb. 30. 5, 8, 12, 13.
r Mat. 19. 11, 12. 1 Cor. 7. 2, 9. Eph. 4. 28. 1 Pet. 4. 2. 1 Cor. 7. 23.

CHAP. XXXIII.

Of the Civill Magistrate.

GOD, the supreme Lord and King of all the world, hath Ordained Civil Magistrates, to bee under him, over the people, for his own Glory, and the publike good, and to this end hath armed them with the Power of the sword, for the defence and incouragement of them that are good, and for the punishment of evill doers *a*.

II. It is lawfull for Christians to accept and execute the office of a Magistrate, when called thereunto *b*, in the managing whereof, as they ought especially to maintain Piety, Justice and Peace, according to the wholsom Laws of each Common-wealth *c*, so; for that end they may lawfully now, under the New Testament, wage war, upon just and necessary occasion *d*.

III. The Civill Magistrate may not assume to himself the administration of the word and Sacraments, or the power of the Keyes of the kingdom of heaven *e*, yet he hath Authority, & it is his duty to take order, that unity and Peace be preserved in the Church, that the truth of God be kept pure and intire, that all Blasphemies and Heresies be supressed,

a Rom. 13.1, 2, 3, 4. 1 Pet. 2.13, 14.

b Pro. 8.15, 16. Rom 13.1, 2, 4. c Psal. 2.10, 11, 12. 1 Tim. 2.2. Psal. 82.3, 4. 2 Sam. 23.3. 2 Pet. 2.13. d Luke 3.14. Rom 13.4. Mat. 8.9, 10. Acts 10.11. Rev. 17.14.

e 2 Cor. 10.8 with Mat. 18. 17. Mat. 16 19 and 1 Cor. 12. 28. 29. Eph. 4. 11. 12. 1 Cor. 4 1, 2. Rom. 10.15. Heb. 5.4.

All

all corruptions and abuses in Worship and discipline prevented, or reformed: and all the Ordinances of God duly setled, administred, and observed *f*. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the minde of God *g*.

IV. It is the duty of people to pray for Magistrates *h*, to honour their persons *i*, to pay them tribute, and other dues *k*, to obey their lawfull Commands, and to be subject to their Authority, for conscience sake *l*. Infidelity, or difference in Religion doth not make void the Magistrates just and legall Authority, nor free the people from their due obedience to him *m*: from which Ecclesiasticall persons are not exempted *n*, much less hath the Pope any power and Jurisdiction over them in their Dominions, or over any of their people; and least of all, to deprive them of their Dominion, or lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever *o*.

f Isa. 19. 25. Psal. 122. 9. Ezra. 7. 23, 25, 26, 27, 28. Deut. 13. 5, 6, 12. 2 King. 18. 4. 1 Chr. 13. 1, 2, to 9. 2 King. 23. to 26. 2 Chro. 34. 2 Chr. 33. 12, 13. *g* 2 Chr. 19. 8, 9, 10, 11. 2 Chro 29 30 chapters. Mat. 28. 19, 20. *h* 1 Tim. 2. 1, 2. 1 Pet. 2. 17. *k* Rom. 13. 6, 7. *l* Rom. 13. 5. Tit. 3. 1. *m* 1 Pet. 2. 13, 14, 15, 16. *n* Rom. 13. 1. 1 Kings 2. 35. Acts 25. 9, 10, 11. Jude v. 8, 9, 10, 11. 2 Thes. 2. 4. Rev. 13, 15, 16, 17.

CHAP.

CHAP. XXIV.

Of Mariage and Divorce.

MArriage is to be between one Man and one Woman, neither is it lawful for any Man to have more than one Wife, nor for any Woman to have more than on Husband, at the same time *a*.

II. Marriage was ordained for the mutuall help of Husband and Wife *b*, for the increase of man-kinde with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*.

III. It is lawfull for all sorts of people to marry, who are able with judgement to give their consent *e* Yet, is it the duty of Christians to marry only in the Lord *f*, and therefore such as professe the true reformed Religion, should not marry with infidels, Papists, or other Idolaters; Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word *h*, Nor can such incestuous marriages ever be made lawfull

a Gen. 2. 24. Mat. 19. 5, 6. *b* Prov. 2. 17. Mal. 2. 14.

c Mal. 2. 15. *d* 1 Cor. 7. 2, 9.

e Rom. 1. 16. *f* 1 Cor. 7. 39. 2 Cor. 6. 14. *g* Gen. 24. 3. Exod. 34. 16. Deut. 7. 3, 4. 1 King. 11. 4. Neh. 13. 25, 26. *h* Mal. 2. 11. 2 Cor. 6. 14. Lev. 18. chapter. 1 Cor. 5. 1. Amos 3. 7.

full by any Law of man, or consent of Parties, so as those persons may live together as man and wife *i*. The man may not marry any of his wives kindred neare in blood, than he may of his own, nor the woman of her husbands kindred, nearer in blood, than of her own *k*.

i Mark. 6. 18. Lev. 18. 24, 25 26, 27, 28.

k Lev. 20. 19, 20, 21.

V. Adultry or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract *l*. In the case of adultery after marriage, it is lawfull for the innocent party to sue out a divorce *m*, And after the Divorce, to marry another, as if the offending party were dead *n*.

l Mat. 1. 19, 20.

m Mat. 5. 31, 32.

n Mat. 19. 9. Rom. 7. 2, 3.

VI. Although the corruption of man be such as is apt to study arguments, unduely to put asunder those whom God hath joyned together in marriage, yet nothing but Adultery, or such wilfull desertion as can no way be remedied, by the Church, or Civill Magistrate, is cause sufficient of dissolving the bond of Marriage *o*, Wherein, a publick and orderly course of proceeding is to be observed: And, the Persons concerned in it, not left to their own wils and discretion, in their own case *p*.

o Mat. 19. 8. 1 Cor. 7. 15. Mat. 19. 6.

p Deut. 24. 1, 2, 3, 4.

CHAP.

CHAP. XXV.
Of the Church.

THE Catholick or Universall Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof, and is, the Spouse, the Body, the fulnesse of Him that filleth all in all *a*.

a Eph. 1.10,22 23. Eph. 5.13,27, 32. Col. 1.18.

II. The visible Church, which is also Catholick or Universall, under the Gospel (not confined to one Nation, as before, under the Law) consists of all those, throughout the World, that profess the true Religion *b*; and of their children *c*, and is the Kingdom of the Lord Iesus Christ *d*, the House, and Family of God *e*, out of which there is no ordinary possibility of Salvation *f*.

b 1 Cor. 1.2. 2 Cor. 11.13. Psal. 2.8. Rev. 7.9. Rom 15.9,10, 11,12.
c 1 Cor. 7.14. Acts 2.39. Ezek. 16.20,21 Rom. 11.16. Gen. 3.15. Gen. 17.7.
d Mat. 13.47. Is. 9.7.
e Ephi. 1.7.
f Eph. 2.15.

III. Unto this Catholick visible Church, Christ hath given the Ministery, Oracles, and Ordinances of God, for the gathering, and perfection of the Saints, in this life, to the end of the World and doth by his own presence and Spirit, according to his promise make them effectuall thereunto *g*.

g Acts 2.47. 2 Cor. 12.12. Eph. 4.11,12,13. Mat. 28.19,20 Isa. 59.21.

IV. This Catholick Church hath been sometimes more, sometimes lesse visible *h*. And particular Churches, which are Members thereof, are more or lesse

h Rom. 11.3,4. Rev. 12.6,14.

pure

pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and publick Worship performed more or lesse purely in them *i*.

V. The purest Churches under Heaven are subject both to mixture, and errour *k*, and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Neverthelesse, there shall be alwaies a Church on earth to worship God according to his will *m*.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*, nor can the Pope of *Rome*, in any sence be head thereof, but is that Antichrist, that man of sin & Son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God *o*.

i Rev. 2. 3. chapters. 1 Cor. 5. 6, 7.

k 1 Cor. 13. 12 Rev. 2. 3. chapters Mat. 13. 24, 25 26, 27, 28, 29, 30, 47.

l Rev. 18. 2. Rom. 11. 18, 19, 20, 21, 22.

m Mat. 16. 18. Psal. 72. 17. Psal. 102. 28. Mat. 28. 19, 20.

n Col. 1. 18. Eph. 1. 22.

o Mat. 23. 8, 9, 10. 2 Thes. 2. 3, 4, 8, 9. Rev. 13. 6.

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory *a*; And, being united to one another in love, they have communion in each others gifts & graces *b*, & are obliged to the performance of such duties publik and private, as do conduce to their mutuall good, both in the

a 1 John 1. Eph 3. 16, 18, 19. John 1. 16. Eph. 2. 5, 6. Phil. 3. 1. Rom. 6. 5, 6. 2 Tim. 2. 12.

b Eph. 4. 15, 16 1 Cor. 12. 7. 1 Cor. 3. 21, 22, 23. Col. 2. 19.

c 1 Thes. 5. 11, 14. Rom. 1. 11, 12, 14. 1 John 3. 16, 17, 18. Gal. 6. 10.

the inward and outward man *c*.

d Heb. 10. 24, 25. Acts 2. 42, 46. Is. 2. 3. 1 Cor. 11. 20.

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spirituall services as tend to their mutuall edification *d*, as also in relieving each other in outward things, according to their severall abilities, and necessities. Which Communion, as God offereth opportunity is to be extended unto all those, who in every place call upon the name of the Lord Jesus *e*.

e Act. 2. 44, 45. 1 John 3. 17. 2 Cor. 8. 9. Chapters.

III. This Communion which the Saints have with Christ, doth not make them in any wise, partakers of the substance of his God-head, or to be equall with Christ in any respect; either of which to affirme, is impious, & blasphemous *f*. Nor doth their communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in goods and possessions *g*.

Act. 11. 2, 30. f Col. 1. 18, 19 1 Cor. 8. 6. Is. 42. 8. 1 Tim. 6. 15, 16. Ps. 45. 7. with Heb. 1. 8, 9.

g Exod. 20. 15 Eph. 4. 28. Acts 5. 4.

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy signes, and seals of the Covenant of Grace *a*, immediately Instituted by God *b*, to represent Christ, and his benefits; and, to confirm

a Rom. 4. 11. Gen. 7. 7, 10. b Mat. 28. 19. 1 Cor. 11. 23.

confirm our interest in him *c*; as also, to put a visible difference between those that belong unto the Church, and the rest of the World *d*: and solemnly to engage them to the service of God in Christ according to his Word *e*.

c 1 Cor. 10. 16. 1 Cor. 25. 26. Gal. 3. 27.

d Rom. 15. 8. Exod. 12. 48. Gen. 34. 14.

e Rom. 6. 3, 4. 1 Cor. 10. 16, 21.

II. There is in every Sacrament a spirituall relation, or Sacramentall union, between the Sign and the Thing signified, whence it comes to passe, that the names, and effects of the one, are attributed to the other *f*.

f Gen. 17. 10. Mat. 26. 27, 28 Tit. 3. 5.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g*: but, upon the work of the Spirit *b*, and the word of Institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers *i*.

g Rom. 2. 28, 29.

h Mat. 3. 11. 1 Cor. 12. 13,

i Mat. 26. 27, 28.

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord; neither of which may be dispensed by any, but by a Minister of the word lawfully ordained *k*.

Mat. 28. 19, 20

k Mat. 28. 1 1 Cor. 11. 23.

V. The Sacraments of the Old Testament, in regard of the spirituall things thereby signified, and exhibited, were, for substance, the same with those of the new *l*.

1 Cor. 4. 1. Heb. 5. 4.

l 1 Cor. 10 1, 2, 3, 4.

CHAP.

CHAP. XXVIII.

Of Baptisme.

a Mat.28.19

BAptisme is a Sacrament of the new Testament, ordained by Jesus Christ *a*, not onely for the solemn admission of the party Baptized, into the Visible Church *b*; but also, to be unto him a sign, and seal of the covenant of Grace *c*, of his ingrafting into Christ *d*, of regeneration *e*, of remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newnesse of life *g*. Which Sacrament is, by Christs own appointment, to be continued in his Church untill the end of the World *h*.

b 1 Cor.12.13

c Rom.4.11. with Col.2. 11,12.
d Gal.3.27. Rom.6.5.
e Tit.3.5.
f Mark 1.4.
g Rom 6.3,4.
h Mat.28.19, 20.

II. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat.3.11. John 1.33. Mat 28.19,20

III. Dipping of the person into the Water, is not necessary; but Baptisme is rightly administred, by powring, or sprinkling Water upon the person *k*.

k Heb.9.10, 19,20,21,22. Acts 2.41. Acts 6.33. Mark 7.4

IV. Not onely those that do actually profess faith in, and obedience unto Christ *l*, but also the Infants of one, or both

l Mark 16.15, 16. Acts 8.37,38.

both believing Parents, are to be Baptized m.

V. Although it be a great sin to contemn or neglect this Ordinance n, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved, without it, or, that all that are Baptized, are undoubtedly regenerated o.

VI. The efficacy of Baptisme is not tyed to that moment of time, wherein it is administred q, yet, notwithstanding, by the right use of this Ordinance, the grace promised, is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the Counsell of Gods own will, in his appointed time r.

VII. The Sacrament of Baptisme is but once to be administred unto any person s.

m Gen. 17.7,9 with Gal. 3. 9, 14. & Col. 2. 11, 12. & Acts 10.39. & Rom 4.11, 12. 1 Cor. 7.14. Mat. 28. 19. Mark 10. 15, 14, 15, 16. Luke 18 15

n Luke 7.30. with Exod. 4. 24, 25, 26.

o Rom. 4. 11. Acts 8. 13. & 10. 44, 45, 47.

p Acts 8. 23. & 23.

q John 3. 5. & 7. 38, 39.

r Gal. 3. 27. Tit. 3. 5. Eph. 5. 25, 26. Acts 2. 38, 41. 1 Tit. 3. 5.

CHAP. XXIX.

Of the LORDS Supper.

OUr Lord Jesus, in the night wherein he was betrayed, Instituted the Sacrament of his Body & Blood, called the Lords Supper, to be observed in his Church, unto the end of the world, for

for the perpetuall remembrance of the Sacrifice of himselfe, in his death: the sealing all benefits thereof unto true Believers, their spirituall nourishment and growth in him, their further ingagement in and to, all duties which they owe unto him, and, to be a bond, and pledge of their communion with him, and with each other, as members of his mysticall body *a*.

a 1 Cor. 11. 23, 25, 26. 1 Cor. 10. 6, 17, 21. & 2 Cor. 12 13.

II. In this Sacrament Christ is not offered up to his father, nor, any reall Sacrifice made at all, for remission of sins of the quick or dead *b*, but only a commemoration of that one offering up of Himself, by himself, upon the Crosse; once for all, and a spirituall Oblation of all possible praise unto God, for the same *c*: So that the Popish Sacrifice of the Masse (as they call it) is most abominably injurious to Christs one, only Sacrifice, the alone Propitiation for all the sins of the Elect *d*.

b Heb. 9. 22, 25, 26, 28.

c 1 Cor. 11. 24 25, 26. Matt. 26. 26, 27

d Heb. 7. 23, 24, 27. Heb. 10 11, 12, 14, 18.

III. The Lord Jesus hath, in this Ordinance appointed his Ministers to declare his word of institution to the people, to pray, and blesse the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use: and, to take, and Break the Bread, to Take the Cup, (they communicating also themselves) to give both to the Com-

Communicants e, but to none who are not then present in the congregation f.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other alone g, as likewise, the denial of the Cup to the people b, worshiping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the institution of Christ i.

V. The outward Elements in this Sacrament, duly set apart, to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ k albeit, in substance and nature, they still remain, truly, and only Bread and Wine, as they were before l.

VI. That doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs body and blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common Sense and reason; overthroweth the nature of the Sacrament, and hath been & is the cause of manifold Superstition; yea, of gross Idolatries m, VII. Wor-

e Mat. 26. 26, 27. 28. & Mar. 14. 22, 23, 24. & Luke 22. 19, 20 with 1 Cor. 11. 23, 24, 25, 26.
f Act. 20. 7. 1 Cor. 11. 20.
g 1 Cor. 10. 16.
h Mark 4. 2, 3. 1 Cor 11. 25 vl 26, 27, 28, 29.
i Mat. 15. 9.
k Mat. 26. 27, 28. 1 Cor. 11. 26 27, 28. Mat. 26. 29.
m Acts 3. 21 with 1 Cor. 11. 24, 25, 26. Luk. 24. 6, 39.

VII. Worthy receivers outwardly partaking of the visible elements, in this
21 Cor.11.28 Sacrament *n*, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; The body and Blood of Christ being then, not corporally, or carnally, in, with, or under the Bread and Wine; yet, as really, but spiritually, present to the faith of Believers in that Ordinance, as the elements themselves are to their outward senses *o*.

o 1 Cor.10.16

VIII. Although ignorant, and wicked men receive the outward Elements, in this Sacrament, yet, they receive not the Thing signified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord to their owne damnation. Wherefore, all ignorant, and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and, cannot without great sin against Christ, while they remain such, partake of these Holy Mysteries *p*, or be admitted thereunto *q*.

p 1 Cor.11. 27,28,29. 2 Cor.14.6, 15,16.
q 1 Cor.5.6, 7,13. 2 Thes.3.6, 14,15. Mat.7.6.

CHAP.

CHAP. XXX.

Of the Church of Censure.

THE Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civill Magistrate *a*.

a Isa. 9.6,7. 1 Tim.5.17. 1 Thes.5.12. Act.20.17,18. Heb 13.7.17, 24 1 Cor. 12. 28.Mat.28.18 17.20.

II. To these Officers, the Keyes of the Kingdom of Heaven are committed: by vertue whereof, they have power respectively to retain, and remit sins: to shut that Kingdom against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners, by the Ministery of the Gospel, and by absolution from Censures, as occasion shal require *b*.

b Mat.16.19. Mat.18.18. John 20.21, 22,23. 2 Cor.2.6,7,8

III. Church Censures are necessary for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole lumb, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, and the Seales thereof to be prophaned by notorious and obstinate offendors *c*.

c 1 Cor.5. chapter. 1 Tim.5.20. Mat.7.6. 1 Tim.1.20. 1 Cor 11.27, to the end. with Jude ver.23.

IV. For

IV. For the better attaining of these ends, the Officers of the Church are to proceed by admonition, suspension from the Sacrament of the Lords Supper for a season; & by Excommunication from the Church, according to the nature of the crime, and demerit of the person *d*,

d 1 Thes. 5. 12 2 Thes 3. 6, 14. 1 Cor. 5 4, 5, 13 Mat 18. 17. Tit. 3. 10.

CHAP. XXXI.

Of Synods and Councels.

FOR the better Government, and further edification of the Church, there ought to be such assemblies, as are commonly called Synods or Councels *a*.

a Acts 15. 2, 4, 6.

II. As Magistrates may lawfully call a Synod of Ministers, and other fit persons, to consult and advise with, about matters of Religion *b*: So, if Magistrates be open enemies to the Church, the Ministers of Christ, of themselves, by vertue of their office; or, they with other fit persons, upon delegation from their Churches, may meet together in such Assemblies *c*.

b Isa. 49. 23. 1 Tim. 2. 1, 2. 2 Chron 19, 9, 10, 11. 2 Chron. 29, 30. chapters. Mat. 2. 4, 5. Prov. 11. 14.

c Act. 14. 2, 4, 23, 25, 25.

III. It belongeth to Synods and Councels, ministerially to determine Controversies of Faith, and cases of conscience, to set down Rules & Directions for better ordering of the publick worship of God, and Government of his Church

Church to receive complaints, in cases of Mal-administration, and authoritatively to determine the same. Which Decrees and determinations if consonant to the word of God, are to be received with reverence and submission; not onely for their agreement with the Word, but also for the power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word *d*.

d Act. 15. 15, 19, 24, 27, 28, 29, 30, 31. Acts 16. 4. Mat. 18. 17, 18, 20.

IV. All Synods or Councels since the Apostles times, whether generall or particular, may erre, and many have erred. Therefore they are not to be made the Rule of Faith, or practice; but to be used as an help in both *e*.

e Eph. 2. 20. Act. 17. 11. 1 Cor. 2. 5. 2 Cor. 1. 24.

V. Synods and Councels are to handle or conclude nothing but that which is Ecclesiastical, and are not to intermeddle with Civill affairs which concerne the Common-wealth, unlesse by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the Civill Magistrate *f*.

f Luke 12. 13, 14. John 18. 36.

CHAP. XXXII.

Of the state of men after death, and of the resurrection of the dead.

THe Bodies of men after death return to dust, and see corruption, *a*, but their souls (which neither die nor sleep) having an immortall subsistence, immediatly return to God who gave them *b*, the soules of the Righteous being then made perfect in holinesse, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies *c*. And the soules of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the judgement of the great day *d*. Besides these two places for soules separated from their bodies the Scripture acknowledgeth none.

a Gen. 3. 19. Acts 13. 36.

b Luke 23. 43. Eccles. 12. 7.

c Heb. 12. 23. 2 Cor. 5. 1, 6, 8 Phil. 1. 23. with Act. 3. 21 & Eph. 4. 10.

d Luke 16. 23, 24. Acts 1. 25. Jude v. 6. 1 Pet. 3. 19.

II. At the last day, such as are found alive, shall not die, but be changed *e*, and all the dead shall be raised up, with the self same bodies & none other, although with different qualities, which shall be united again to their souls for ever *f*.

e 1 Thes. 4. 17 1 Cor. 15. 51, 52

f Job 19. 26. 27 1 Cor. 15. 42, 43, 44.

III. The bodies of the unjust, shall by the power of Christ, be raised to dishonor: the bodies of the just by his Spi-

rit,

rit unto honor; and, be made comfortable to his own glorious Body *g*.

g Acts 24. 15. John 7. 2 8. 19. 2 Cor. 15 42. Phil. 3. 21.

CHAP. XXXIII.

Of the last judgement.

GOd hath appointed a day, wherein he will judge the World in righteousnesse, by Jesus Christ *a*, to whom all power and judgement is given of the Father *b*. In which day, not only the Apostate Angels shall be Judged *c*, but likewise all persons that have lived upon earth, shall appear before the tribunall of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the *body*, whether good or evil *d*.

a Acts 17. 31.
b John 5. 22. 23.
c 1 Cor. 6. 3. Jude ver. 6. 2 Pet. 2. 4.
d 2 Cor. 5. 10. Eccl. 12. 14. Rom. 2. 16. Rom. 14. 10. 12. Mat. 12. 36. 37.

II. The end of Gods appointing this day, is for the manifestation of his glory, of his mercy, in the eternall salvation of the Elect, and of his justice, in the damnation of the Reprobate, who are wicked and disobedient: For then shall the Righteous go into everlasting Life, and receive that fulnesse of joy and refreshing, which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting

destruction from the presence of the Lord, and from the glory of his power e.

e Mat. 25. 31. to the end. Rom. 9 21, 23. Mat. 15. 21. Acts 3 19. 2 Thes. 1. 7, 8, 9. 10 1 Pet 3. 11, 14. 2 Cor. 5. 10, 11 2 Thes. 1. 5, 6, 7 Luk. 21. 27, 28 Rom 8. 23, 24, 25. g Mat. 24. 36, 42, 43, 44. Mark 13. 35, 36, 37. Luke 21. 35, 36. Rev. 22. 20.

III. As Christ would have us to be certainly perswaded, That there shall be a Day of Judgment, both to deterre all men from sin, and for the greater consolation of the godly in their adversity *f*; so will he have that day unknown to men, that they may shake off all carnall security, and be alwayes watchfull, because they know not at what houre the Lord will come, and may be ever prepared to say, Come Lord Jesus, come quickly. *Amen.*

FINIS.

THE LARGER CATECHISME,

First agreed upon

By the ASSEMBLY of DIVINES at *Westminster.*

And now approved by the Generall Assembly of the Kirk of *SCOTLAND*, to be a part of Uniformity in Religion, between the Kirks of *CHRIST* in the three Kingdoms.

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ACT
OF THE
Generall Assembly,
Approving of the Larger CATECHISME.

THE Generall Assembly having exactly examined and seriously considered the Larger Catechisme, agreed upon by the Assembly of Divines sitting at Westminster, with assistance of Commissioners from this Kirk. Copies thereof being printed, and sent to Presbyters for the more exact Triall thereof, and publick intimation being frequently made in this Assembly, that every one that had any Doubts or Objections upon it, might put them in; Doe finde upon due Examination thereof, That the said Catechisme is agreeable to the Word of God, and

in nothing contrary to the received Doctrine Worship Discipline and Government of this Kirk a necessary part of the intended Uniformity in Religion, and a rich treasure for increasing of knowledge among the people of God: And therefore the Assembly, as they blesse the Lord that so excellent a Catechisme is prepared so they approve the same as a part of uniformity; agreeing for their part, that it be a common Catechisme for the three Kingdomes. and a Directory for catechising such as have made some profisiency in the knowledge of the grounds of Religion.

A. Ker.

THE LARGER CATECHISME

First agreed upon

By the Assembly of Divines at *Westminster*,

And now approved by the Generall Assembly of the Kirk of *Scotland*, to be a part of uniformity in Religion between the Kirks of Christ in the three Kingdomes.

Question.

WHat is the chief and highest end of Man?

A. Mans chiefe and highest end is to glorifie God a, and fully to enjoy him for ever b.

a Rom. 11. 36. 1 Cor. 10. 31. b Psal. 73. 24. to the end. John 17. 21, 22, 23.

Q. How doth it appear that there is a God?

A. The very light of Nature in Man, and the works of God, declare plainly that there is a God *c*, but his Word and Spirit only do sufficiently and effectually reveale him unto men for their salvation *d*.

Q. *What is the Word of God?*

A. The holy Scriptures of the old and new Testament are the Word of God *e*, the only rule of faith and obedience *f*.

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifest themselves to be the Word of God, by their majesty *g*, and purity *h*, by the consent of all the parts *i*, and the scope of the whole, which is to give all glory to God *k*; by their light, and power to convince and convert sinners, to comfort and build up believers unto salvation *l*: But the Spirit of God, bearing witnesse by & with the Scriptures, in the heart of man, is alone able fully to perswade it, that they are the very Word of God *m*.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man *n*.

Q. *What doe the Scriptures make known of God?*

A. The Scriptures make known what God

c Rom. 1. 19, 20 Psa. 19. 1, 2, 3. Acts 17. 28
d 1 Cor. 2. 9, 10. 2 Tim. 3. 15, 16, 17. Isa. 59. 21.
e 2 Tim. 3. 16. 2 Pet. 1. 19, 20, 21, 22.
f Eph. 2. 20. Rev. 22. 18, 19
g Hos 8. 12. 1 Cor. 2. 6, 7, 13. Psal. 119. 18, 129. Psal. 126. Psal. 19. 140. 1 Acts 10. 43. Acts 26. 22, 27
h Rom. 3. 9 1 Acts 18. 28. Heb. 4. 12. Jam. 1. 18. Psal. 19. 1, 8, 9. Rom. 15. 4. Acts 20. 32.
m John 16. 13 14. 1 John 2. 20. 27. John 20. 31. 2 Tim. 3. 15. 1 Tim. 1. 15.

God is *o*, the persons in the Godhead *p*, his decrees *q*, and the execution of his Decrees *r*.

Q. *What is God?*

A. God is a spirit *s*, in and of Himself infinite in Being *t*, Glory *u*, Blessedness *w*, and perfection *x*, All sufficient *y*, Eternal *z*, unchangeable *a*, Incomprehensible *b*, every where present *c*, Almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most mercifull and gracious, long suffering, and abundant in goodness and truth *i*.

Q. *Are there more Gods than one?*

A. There is but one onely, the living and the true God *k*.

Q. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead, the Father, the Son, and the holy Ghost, and these three are one, true, eternal God, the same in substance equal in power and glory; although distinguished by their personall properties *l*.

Q. *What are the personall properties of the three persons in the Godhead?*

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son, from all eternity *o*.

Q. *How doth it appear that the Son and the*

o Heb 11.6.
p 1 John 5. 7.
q Acts 15. 14. 15, 18.
r Acts 4. 27. 28
s 1 John 4. 24.
t Exod. 3. 14.
Job 1. 7. 8. 9.
u Acts 7. 21.
w 1 Tim. 6. 15.
x Mat. 5. 48.
y Gen. 17. 1.
z Psal. 90. 2.
a Mal. 3. 6.
Jam. 1. 17.
b 1 King. 8. 27.
c Psal. 139. 1. to 13.
d Rev. 4. 8.
e Heb. 4. 18.
Psal. 14. 75.
f Rom. 16. 17.
g Isa. 6. 3.
Rev. 1. 4. 5.
h Deut. 3. 4.
i Exod. 34. 6.
k Deut. 6. 4.
1 Cor. 8. 4. 6.
Jer. 10. 10.
l John 5. 7.
Mat. 3. 16. 17.
Mat. 28. 12.
2 Cor. 13. 14.
John 16. 30.
m Heb. 1. 5. 6. 8.
n Joh. 1. 14. 18.
o John 15. 26.
Gal. 4. 6.

the holy Ghost are God equall with the Father?

p Isa. 6.3,5,8. with John 12. 41. and Acts 28.25. q 1 John 5.20. Acts 5.3,4. r John 1.1. Isa. 9.6. John 1.24,25. 1 Cor. 2.10,11 2 Col. 1.16. Gen. 1.2. s Matth. 28.19 2 Chron. 13.14 2 Eph. 2. 21. Rom. 11.33. Rom 9.14,15, 18. t Eph. 1 11. Rom. 9.22,23. Phil. 3.21.

A. The Scriptures manifest that the Son and the holy Ghost are God equall with the Father, ascribing unto them such names p, attributes q, works r, and worship, as are proper to God onely s.

Q. What are the Decrees of God?

A. Gods decrees are the wise, free, and holy acts of the counsell of his Will t, whereby from all eternity he hath for his own glory unchangeably fore-ordained whatsoever comes to pass in time u, especially concerning Angels and Men.

Q. What hath God especially decreed concerning Angels and Men?

w 1 Tim. 5. 21

A. God by an eternall and immutable decree, out of his meere love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory w; and in Christ hath chosen some men to eternall life, and the meanes thereof x: and also according to his soveraigne power, and the unsearchable counsell of his own will, (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by, and fore-ordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice y.

x Eph. 1. 4, 5, 6 2 Thes. 2. 13, 14.

y Rom. 9. 17, 18, 21, 22. Mat. 11. 25, 26 2 Tim. 2. 20, Jude v. 4. 1 Pet. 2. 8.

Q. How doth God execute his decree?

A. God executeth his decrees in the works

works of Creation and Providence, according to his infallible fore-knowledge, and thee free and immutable counsell of his own will z.

z Eph. 1. 11.

Q. *What is the work of Creation?*

A. The work of Creation is that wherein God did in the begining by the word of his Power, make of nothing, the world and all things therein, for himselfe, within the space of six dayes, and all very good a.

a Gen. 1. chap. Heb. 11. 3. Prov. 16. 4.

Q. *How did God create the Angels?*

A. God created all the Angels b, spirits c, immortall d, holy e, excelling in knowledge f, mighty in power g, to execute his Commandments, and to praise his Name h, yet subject to change i.

b Col. 1. 16. c Psal. 104. 4. d Mat. 22. 30. e Mat. 25. 31. f 1 Sam. 14. 17 Mat. 24. 36. g 2 Thes. 1. 7. h Psa. 103. 20, 21. i 2 Pet. 2. 4.

Q. *How did God create man?*

A. After God had made all other creatures, he created man male and female k, formed the body of the man of the dust of the ground l; and the woman of a rib of the Man m; indued them with living reasonable and immortall souls n, made them after his owne Image o, in knowledge p, righteousnes and holinesse q, having the Law of God written in their hearts r, and power to fulfill it s, with dominion over the creatures; yet subject to fall t.

k Gen. 1. 27.

l Gen 2. 7. m Gen. 2. 22. n Gen. 2. 7. with Job 32. 8. and Eccl. 12. 7. and Mat. 10. 28. and Luke 23. 43. o Gen 1. 27. p Col 3. 10. q Eph. 4. 24. r Rom 2. 14, 15. s Eccl. 7. 29. t Gen. 3. 6. u Gen 3. 8. Eccl. 7. 29.

Q. *What are Gods works of providence?*

A. Gods

A. Gods works of providence are, his most holy *w*, wise *x*, and powerful preserving *y*, and governing all his Creatures *z*, ordering them and all their actions *a*, to his own glory *b*.

Q. *What is God's providence toward the Angels?*

A. God by his providence permitted some of the Angels wilfully and irrecoverably to fall into sin & damnation *c*, limiting and ordering that, and all their sins, to his own glory *d*; and established the rest in holiness and happiness *e*, imploying them all *f*, at his pleasure, in the administrations of his power, mercy and justice *g*.

Q. *What was the providence of God toward man in the estate in which he was created?*

A. The providence of God toward man in the state in which he was created, was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth *b*, putting the creatures under his dominion *i*, and ordaining marriage for his help *k*: affording him communion with himself *l*, instituting the Sabbath *m*, entring into a Covenant of life with him, upon condition of personall, perfect, and perpetuall obedience *n*, of which the tree of Life was a pledge *o*, and forbidding

w Psa. 145. 17
x Psal 104. 24 Isa. 28. 29.
y Heb 1. 3.
z Psal 103. 19.
a Mat. 10. 29, 30, 31. Gen. 45. 7.
b Rom. 11. 36. Isa. 63. 14.

c Jude v 6. 2. Pet 2. 4. Heb 2. 16. John 8. 44.
d Job 1. 12. Mat. 8. 31.
e 1 Tim. 5. 21. Mark 8. 38. Heb. 12. 22.
f Psa. 104. 4.
g 2 Kings. 19. 35.

h Gen 1. 28, 29, 26.
i Gen. 1. 28.
k Gen. 2. 18.
l Gen. 1. 26, 27. 2. 18, 19.
m Gen. 2. 3.
n Gen. 2. 17. Gal. 3. 12. Rom. 10. 5.
o Gen. 2. 9.

ding to eat of the tree of the knowledge of good and evill, upon pain of death p.

p Gen. 1. 27.

Q. *Did man continue in that estate wherein God at first created him?*

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created q.

q Gen. 3. 6, 7. 8, 13. Eccl. 7. 29. 2 Cor. 11. 3.

Q. *Did all mankinde fall in this first transgression?*

A. The Covenant being made with *Adam* as a publick person, not for himself onely, but for his posterity, all mankind descending from him by ordinary generation r, sinned in him, and fell with him in that first transgression s.

r Acts 17. 26. s Gen. 2. 16, 17. with Rom. 5. 12. to 20. and 1 Cor. 15. 21, 22.

Q. *Into what estate did the fall bring mankinde?*

A. The fall brought mankinde into an estate of sin and misery t.

t Rom. 5. 12. Rom. 3. 23.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any law of God given as a Rule to the reasonable creature u.

u 1 Joh. 3. 4. Gal. 3. 10, 12.

Q. *Wherein consisteth the sinfulnes of that estate wherevnto man fell?*

A. The sinfulnes of that estate whereinto man fell, consisteth in the guilt of *Adams* first sin w, the want of that righte-

w Rom. 5. 19.

ousnes

teousnesse wherein he was created, and the corruption of his nature whereby he is utterly indisposed, disabled, and made opposit unto all that is spiritually good, and wholly inclined to all evil, and that continually *x*, which is commonly called Originall Sin, and from which doe proceed all actuall transgressions *y*.

x Rom. 3.10 to 20. Eph. 2.1, 2, 3. Rom. 5.6. Rom. 8. 7, 8. Gen. 6. 5.
y Jam. 1.14.15 Mat. 15. 19.

Q. *How is originall sin conveyed from our first Parents unto their posterity?*

A. Original sin is conveyed from our first Parents unto their posterity by naturall generation, so as all that proceed from them in that way, are conceived and born in sin *z*.

z Psal. 51.5. Job 14.4. Job 15.14. John 3.6.

Q. *What misery did the fall bring upon mankinde?*

A. The fall brought upon mankinde the loss of communion with God *a*, his displeasure and curse, so as we are by nature children of wrath *b*, bondslaves to Satan *c*, and justly lyable to all punishments in this world, and that which is to come *d*.

a Gen. 3. 8, 10, 24.
b Eph. 2. 2, 3.
c 2 Tim. 2. 26.
d Gen. 2. 17. Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46. Jude v. 7.

Q. *What are the punishments of sin in this world?*

A. The punishments of sin in this world, are, either inward, as blindnes of mind *e*, a reprobate sense *f*, strong delusions *g*, hardnes of heart *h*, horror of conscience *i* & vile affections *k*: or outward, as the curse of God upon the creatures for our

e Eph. 4. 18.
f Rom. 1. 28.
g 2 Thes. 2. 11.
h Rom. 2. 5.
i Isa. 33. 14. Gen. 4. 13. Mat. 27. 4.
k Rom. 1. 26.

our sakes *l*, and all other evils that befal us in our bodies, names, estates, relations, and imployments *m*, together with death it selfe *n*.

l Gen. 3. cf. m Deut. 28. 15 to the end. n Rom. 6. 22, 23.

Q. *What are the punishments of sin in the world to come?*

A. The punishments of sinne in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire for ever *o*.

o 2 Thes. 1. 9. Mat. 9. 44. 46, 48 Luke 16. 24.

Q. *Doth God leave all mankinde to perish in the state of sin and misery?*

A. God doth not leave all mankind to perish in the estate of sin and misery *p*, in to which they fell by the breach of the first Covenant, commonly called the Covenant of works *q*, but of his meere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace *r*.

p 1 Thes. 5. 9.

q Gal. 3. 10, 12.

r Tit. 3. 4, 5, 6, 7. Gal. 3. 21. Rom. 3. 20, 21, 22.

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second *Adam*, and in him, with all the elect, as his seed *s*.

s Gal. 3. 16. Rom. 5. 15. to the end. Isa. 53. 10, 11.

Q. *How is the grace of God manifested in the second covenant?*

A. The grace of God is manifested in the second Covenant, in that he freely provideth

provideth and offereth to sinners a mediator *t*, and life and salvation by him *u*, and, requiring faith as the condition to interest them in him *w*, promiseth and giveth his holy Spirit *x*, to all his elect, to work in them that faith *y*, with all other saving graces *z*, and to enable them unto all holy obedience *a*, as the evidence of the truth of their faith *b*, and thankfulnesse to God *c*, and as the way which he hath appointed them to salvation *d*.

t Gen. 3. 15. Isa. 42. 6. John 6. 27.
u 1 John. 5. 11. 12.
w John 1. 12.
x Prov 1. 23.
y 2 Cor. 4. 13.
z Gal. 5. 22, 23.
a Ezek. 36. 27.
b Jam. 2. 18. 22.
c 2 Cor. 5. 14, 15.
d Eph. 2. 10.

Q. *Was the covenant of Grace always administred after one and the same manner?*

A. The covenant of grace was not always administred after the same manner but the administrations of it under the Old Testament were different from those under the New *e*.

e 2 Cor. 3. 6, 7, 8, 9.

Q. *How was the covenant of Grace administred under the Old Testament?*

A. The covenant of grace was administred under the Old Testament, by Promises *f*, Prophesies *g*, Sacrifices *h*, Circumcision *i*, the Passeover *k*, and other types and ordinances, which did all fore-signifie Christ then to come, and were for that time sufficient to build up the elect in faith in the promised *Messiah l*, by whom they then had full remission of sin, and eternal salvation *m*.

f Rom. 15. 8.
g Act. 3. 20, 24.
h Heb 10. 1.
i Rom. 4. 11.
k 1 Cor. 5. 7.
l Heb. 8, 9, 10. chapters.
Heb 11. 13.
m Gal. 3. 7, 8, 9, 14.

Q. *How is the covenant of grace administred*

nistred under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administred in the preaching of the Word *n*, & the administration of the Sacraments of Baptisme *o*, & the Lords Supper *p*; in which grace and salvation is held forth in more full measure evidence, and efficacy, to all Nations *q*.

n Mat. 28. 19, 20.
o Mat. 28. 19
p 1 Cor. 11. 23, 24, 25.
q 2 Cor. 3. 6, 7, to the end. Heb. 8. 6, 10, 11. Mat. 28. 19.

Q. *Who is the Mediator of the Covenant of grace?*

A. The only Mediator of the Covenant of grace is the Lord Jesus Christ *r*, who being the eternall son of God, of one substance and equall with the Father *s*, in the fullnesse of time became Man *t*, and so was and continues to be God, and Man, in two intire distinct natures, and one Person, for ever *u*.

r 1 Tim. 2. 5.
s John 1. 1, 2.
t John 10. 30. Phil. 2. 6. 1 Gal 4. 4.
u Luke 1. 35. Rom. 9. 5. Col. 2. 9. Heb. 7. 24.

Q. *How did Christ, being God, become Man?*

A. Christ the Son of God became Man, by taking to himself a true Body, and a reasonable Soul *w*, being conceived by the power of the holy Ghost, in the womb of the Virgin *Mary*, of her substance, and born of her *x*, yet without sinne *y*.

w John 1. 14. Mat. 26. 38.
x Luke 1. 27, 31, 35, 42. Gal. 4. 4.
y Heb. 4. 15. Heb. 7. 26.

Q. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should

should be God, that he might sustain and keep the Humane Nature from sinking under the infinite wrath of God, and the power of death z, give worth and efficacy to his sufferings, obedience and intercession a, and to satisfie Gods justice b, procure his favour c, purchase a peculiar people d, give his Spirit to them e, conquer all their enemies f, and bring them to everlasting salvation g.

z Acts 2.24, 25. Rom. 1.4. with Rom. 4. 25. Heb. 9.14.
a Acts 26 28. Heb. 9.14. Heb 7. 25, 26, 27, 28
b Rom. 3.24. 25.26.
c Eph. 1.6. Mat 3. 17.
d Tit. 2. 13, 14
e Gal. 4. 6.
f Luke 1. 68, 69, 71. 74.
g Heb. 5. 8, 9. Heb 9. 12. 20 16.

Q. *Why is it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be Man, that he might advance our nature h, perform obedience to the law i, suffer, and make intercession for us in our nature k, have a fellow feeling of our infirmities l; that we might receive the adoption of sons m, and have comfort and accesse with boldnesse unto the throne of grace n.

h Heb. 2. 16.
i Gal. 4. 4.
k Heb 1. 4. Heb. 7. 24.
l Heb. 4. 15.
m Gal. 4. 5.
n Heb. 4. 16.

Q. *Why was it requisite that the Mediator should be God and Man in one person?*

A. It was requisite that the Mediator, who was to reconcile God and Man, should himselfe be both God and Man, and this in one person, that the proper works of each nature might be accepted of God for us o, and relied on by us, as the works of the whole person p.

o Mat. 1. 21, 23 Mat. 3. 17. Rev. 9. 14.
o 1 Pet. 2. 6.

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus because

because he saveth his people from their sins *q*.

q Mat. 1. 21.

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the holy Ghost above measure *r*, and so set apart & fully furnished with all authority and ability *s*, to execute the Offices of Prophet *t*, Priest *u*, and King of his Church *w*, in the estate both of his Humiliation and Exaltation.

r John 3. 34. Psal. 45. 7.
s John 6. 27. Mat. 28. 18, 19, 20.
t Act. 3. 21, 22. Luk. 4. 18, 21.
u Heb. 5. 5, 6, 7. Heb. 9. 14, 15.
w Psal. 2. 6. Mat. 21. 5. Joh. 6. 15. Phil. 2. 8, 9, 10, 11.

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet in his revealing to the Church *x*, in all ages, by his Spirit and Word *y*, in divers waies of administration *z*, the whole will of God *a*, in all things concerning their edification and salvation *b*.

x John 1. 18.
y 1 Pet. 10, 11, 12.
z Heb. 1. 1, 2.
a John 15. 15.
b Acts 20. 32. Eph. 4. 11, 12, 13. John 30. 31.

Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the office of a Priest, in his once offering himself a Sacrifice without spot to God *c*, to be a Reconciliation for the sins of his people *d*, and in making continuall intercession for them *e*.

c Heb. 9. 14, 28
d Heb. 2. 17.
e Heb. 7. 25.

Q. How doth Christ execute the Office of a King?

A. Christ executeth the office of a King, in calling out of the world, a people to himself *f*, and giving them offi-

f Act. 15. 14, 15, 16. Isa. 55. 4, 5. Gen. 49. 10. Psal. 110. 3.

cers

cers *g*, Laws *h*, and Cenſures, by which he viſibly governs them *i*, in beſtowing ſaving grace upon his elect *k*, rewarding their obedience *l*, and correcting them for their ſins *m*, preſerving & ſupporting them under all their temptations and ſufferings *n*, reſtraining and overcoming all their enemies *o*, and powerfully ordering all things for his owne glory *p*, and their good *q*, and alſo in taking vengeance on the reſt, who know not God, and obey not the Goſpel *r*.

g Eph 4.11,12 & Cor.1.28. Iſa.33.22.
i Mat.18 17, 18. 1 Cor.5.4,5.
k Acts5.31.
l Rev.22.12. Rev.2.10.
m Rev.2.19.
n Iſa.63.9.
o 1Cor 15,25 Pſal 1.10. throughout.
p Rom.14.10, 11.
q Rom.8 28.
r 1 Theſ.1.8,9 Pſal.2.8.9.

Q. *What was the eſtate of Chriſts humiliation?*

A. The eſtate of Chriſts humiliation was, that low condition, wherein he, for our ſakes, emptying himſelf of his glory, took upon him the form of a ſervant in his conception and birth, life, death, and after his death untill his reſurrection *s*.

s Phil.2.6,7,8 Luke 1.33. 2 Cor 8.9. Acts 2.2,4.

Q. *How did Chriſt humble himſelf in his conception and birth?*

A. Chriſt humbled himſelf in his conception and birth, in that, being from all eternity the Son of God, in the boſome of the Father, he was pleaſed in the fulnes of time to become the Son of man, made of a woman of low eſtate, & to be born of her, with divers circumſtances of more than ordinary abaſement *t*.

t 1 John 14. 18. Gal 4.4. Luke 2.7.

Q. *How did Chriſt humble himſelf in his life?*

A. Chriſt

A. Christ humbled himself in his life, by subjecting himself to the Law *u*, which he perfectly fulfilled *w*, by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmitie in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Gal. 4. 4.
w Mat. 5. 17. Rom. 5. 19.
x Psa. 22. 6. Heb. 12. 2. 3.
y Mat. 4. 1, 10, 12. Luke 4. 13.
z Heb 2. 17. 18 Heb 4. 13. Isa. 5. 13, 14.

Q. *How did Christ humble himselfe in his death?*

A. Christ humbled himselfe in his death, in that having been betrayed by *Judas a*, forsaken by his Disciples *b* scorned & rejected by the world *c*, condemned by *Pilate* and tormented by his persecutors *d*, having also conflicted with the terrors of death, and the powers of darkness, felt and born the weight of Gods wrath *e*: he laid down his life an offering for sin *f*, induring the painful, shameful, and cursed death of the cross *g*.

a Mat. 27. 4.
b Mat 10. 56.
c Isa 53. 2, 3.
d Mat. 27. 16, 2, 5. John. 19. 34.
e Luke 22. 44. Mat. 27. 46.
f Isa. 53. 10.
g Phil. 2. 8. Heb. 12. 2. Gal. 3. 13.

Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death, consisteth in his being buried *h*, & continuing in the state of the dead, and under the power of death till the third day *i*: which hath been otherwise expressed in these words, *He descended into Hell.*

h 1 Cor. 15. 4.
i Psal. 16. 10. with Acts 2. 24, 25, 26, 27, 31 Rom 6. 9. Mat. 12. 40.

Q. *What was the estate of Christs Exaltation?*

A. The Estate of Christs Exaltation compre-

k 1 Cor. 15.4. l Mar. 16.19 m Eph. 1.20. n Acts 1. 11. Acts 17.31.

comprehendeth his Resurrection *k*, Ascension *l*, sitting at the right hand of the Father *m*, and his comming again to judge the world *n*.

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his resurrection, in that not having seen corruption in death, of which it was impossible for him to be held *o*. And having the very same body in which he suffered, with the essential properties thereof *p*, but without mortality and other common infirmities belonging to this life, really united to his soule *q*, he rose again from the dead the third day, by his own power *r*, whereby he declared himself to be the Son of God *s* to have satisfied divine justice *t*, to have vanquished death & him that had the power of it *u*, and to be Lord of quick and dead *w*. All which he did as a publick person, *x* the head of his Church *y*, for their justification *z*, quickning in grace *a*, support against enemies *b*, and to assure them of their resurrection from the dead at the last day *c*.

o Acts 2.24, 27. p Luke 24.39. q Rom. 10.9. Rev 5 18 r John 10. 18. s Rom. 1.4. t Rom 8, 3, 4. u Heb. 2. 14. w Rom. 14.9 x 1 Cor 15. 21, 22. y Eph. 1.20, 21, 23. Col. 1 18 z Rom. 4 25. a Eph. 2 1, 2, 5 6. Col. 5. 12 b 1 Cor. 15. 25, 26. 27. c 1 Cor 15. 20

Q. *How was Christ exalted in his Ascension?*

A. Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things

things pertaining to the Kingdome of God *d*, and giving them commission to preach the Gospel to all nations *e*, forty dayes after his resurrection, he in our nature, and as our head *f*, triumphing over enemies *g*, visibly went up into the highest heavens, there to receive gifts for men *h*, to raise up our affections thither *i*, and to prepare a place for us *k*, where himself is, and shall continue till his second coming at the end of the world *l*.

d Acts 1.2,3
e Mat. 28.19, 20
f Heb 6.20
g Eph. 4.8
h Act. 19.10, 11 Eph 4.10
i Psal 68.18 Col. 3.1,2
k John 14.3
l Act. 3.21

Q. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to highest favour with God the Father *m*, with all fulness of joy *n*, glory *o*, & power over al things in heavens and earth *p*, and doth gather and defend his Church, and subdue their enemies, furnisheth his ministers and people with gifts and graces *q*, and maketh intercession for them *r*.

m Phil. 2.9
n Acts 2. 28 with Psal. 16. 11.
o John 17. 5
p Eph. 1.22
i Pet. 3.22
q Eph 4.10, 11, 12 Psalm 110 throughout
r Rom. 8.34

Q. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven *s*, in the merit of his obedience and sacrifice on earth *t*, declaring his will to have it applyed to all Believers *u*, answering all accusations against them *w*, procuring for them quiet of conscience notwithstan-

s Heb. 9. 12, 24
t Heb. 2.3
u John 3.16 John 17.9, 20, 24
w Rom. 8.33, 34

x Rom. 5.2
y John 2.1,2
z Heb. 4.16
a 1 Pet. 2.5

ding daily failings x, acceſſe with boldneſs to the throne of grace y, and acceptance of their perſons and ſervices a.

Q. *How is Chriſt to be exalted in his coming again to judge the world?*

A. Chriſt is to be exalted in his coming again to judge the world, in that he who was unjuſtly judged & condemned by wicked men b, ſhall come again at the laſt day in great power c, and in the full manifeſtation of his own glory, and of his Fathers, with all his holy Angels d, with a ſhout, with the voice of the Arch-Angel, and with the Trumpet of God e, to judge the world in righteouſneſſe f.

b Act. 3.14,15
c Mat. 24.3.
d Luke 9.26 Mat. 25.31
e 1 Theſ. 4.16
f Acts 17.31

Q. *What benefits hath Chriſt procured by his mediation?*

A. Chriſt by his mediation hath procured redemption g, with all other benefits of the covenant of grace h.

g Heb. 9.12
h 1 Cor. 1.30.

Q. *How do we come to be made partakers of the benefits which Chriſt hath procured?*

A. We are made partakers of the benefits which Chriſt hath procured, by the application of them unto us i, which is the work eſpecially of God the holy Ghoſt k.

i John 1.11,12
k Tit. 3.5,6

Q. *Who are made partakers of Redemption by Chriſt?*

A. Redemption is certainly applyed, & effectually communicated to all thoſe

for

for whom Christ hath purchased it, who are in time by the Holy Ghost inabled to beleeve in Christ, according to the Gospel *m*.

1 Eph. 1. 13, 14. John 6. 37. 3. John 10. 15, 16.

m Eph. 2. 8. 2 Cor. 4. 13.

Q. *Can they who never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of Nature?*

A. They who having never heard the Gospel *n*, know not Jesus Christ *o*, and believe not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the Law of that Religion which they professe *r*; neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his *body* in the church *t*.

n Rom. 10. 14. o 2 Thes. 1. 8. p Eph. 2. 12. John 1. 10, 11. q John 8. 24. Mat. 16. 16. q 1 Cor. 10, 21. 22, 23, 24. r John 4. 22. Rom. 9. 31. 32. Phil. 3. 4, 5, 6, 7, 8, 9. s Act. 4. 12. t Eph. 5. 23. u John 12. 39, 40. Rom. 9. 6. Mat. 22. 14. Mat. 7. 21. Rom. 11. 7. w 1 Cor. 1. 2. 1 Cor. 12. 13. Rom. 15. 9, 10, 11, 12. Rev. 7. 9. Phil. 2. 8. Psal. 22. 27. 28. 29. 30. Psal. 147. 19. Mat. 28. 19, 20. Isa. 59. 21. x 1 Cor. 7. 14. Acts 2. 39. Rom. 11. 16. Gen. 17. 7.

Q. *Are all they saved who heare the Gospel and live in the Church?*

A. All that heare the Gospel, and live in the visible Church are not saved, but they only who are true members of the Church invisible *u*.

Q. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all Ages and places of the world do professe the true Religion *w*. and of their children *x*.

Q. *What are the speciall privileges of the visible Church?*

A. The visible Church hath the priledge of being under Gods speciall care

and government *y*, of being protected and preserved in all ages, notwithstanding the opposition of all enemies *z*, and of enjoying the communion of Saints, the ordinary means of salvation *a*, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying that whosoever beleeves in him shall be saved *b*, and excluding none that will come unto him *c*.

y Isa. 4.5,6
2 Tim. 4.18
z Psa. 115 throughout. Isa. 31.4,5 Zec. 12.2,3,4, 8,9
a Act. 2.39,42

b Psal. 147.19, 20 Rom. 9.4. Eph. 4.11,12 Mark 16.15,16

Q. *What is the invisible Church?*

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head *d*.

c John 6.37
d Eph. 1.20, 22,23 John 10.16 John 11.52

Q. *What special benefits do the members of the Invisible Church enjoy by Christ?*

A. The members of the Invisible Church by Christ, enjoy Union and Communion with him in Grace and Glory *e*.

e John 17.21 Eph. 2.5,6 John. 17.14

Q. *What is that union which the Elect have with Christ?*

A. The union which the Elect have with Christ, is the worke of Gods grace *f*, whereby they are spiritually and mystically, yet really and inseparably joyned to Christ, as their Head and Husband *g*, Which is done in their effectuall calling *h*.

f Eph. 1.22 Eph. 2. 6,7,8

g 1. Cor. 6. 17 John 10.28 Eph 5.23.30
h 1 Pet. 5.10 1 Cor. 1.9

Q. *What is Effectuall Calling?*

A. Effectu-

A. Effectuall Calling is the work of Gods almighty power & grace *i*, whereby out of his free & especiall love to his elect, and from nothing in them moving him thereunto *k*, he doth in his accepted time, invite and draw them to Jesus Christ by his Word and Spirit *l*, savingly enlightning their mindes *m*, renewing and powerfully determining their wills *n*, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein *o*.

i John 5 25 Eph 1.18,19, 20
2 Tim.1.8,9
k Tit.3.4,5 Eph. 3.4,5,7, 8,9 Rom.9 11
l 2 Cor.5.20 with 2 Cor.6. 1,2
John 6.14
2 Thes.2.13, 14
m Acts 26.18
r Cor.2 10,12
n Ezek. 11.19 Ez 36.26,29
John 6.45
o Eph.2.5 Psal.2.13 Deut.30.6

Q. *Are the Elect onely effectually called?*

A. All the elect, & they onely, are effectually called *p*; although others may be, and often are, outwardly called by the ministery of the Word *q*, and have some common operations of the Spirit *r*, who for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbeliefe, doe never truly come to Jesus Christ *s*.

p Acts 13.48
q Mat.22.14
r Mark 7.22 Mat.13.20,21 Heb 6.4,5
s John 12.37, 39,40 Acts 28.25,26 27 John 6 64 65 Ps.81.11, 12

Q. *What is the communion in Grace which the members of the Invisible Church have with Christ?*

A. The communion in grace which the members of the invisible Church have with Christ, is their partaking of the vertue of his mediation, in their

stification *t*, Adoption *u*, Sanctification, and what ever in this life manifests their union with him *w*.

t Rom. 8.30
u Eph. 1.9
w 1 Cor. 1.30

Q. *What is Justification?*

A. Justification is an act of Gods free grace unto sinners *x*, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight *y*, not for any thing wrought in them, or done by them *z*, but onely for the perfect obedience and full satisfaction of Christ, by God imputed to them *a*, and received by faith alone *b*.

x Rom. 3.22, 24, 25
Rom. 4.3
y 2 Cor. 2.5, 19, 21
Rom. 3.22, 24, 26, 27, 28
z Tit. 3.1
Eph. 1.7
a Rom. 5.17, 18, 19
Rom. 1.6, 7, 8
b Acts 10.43
Gal. 2.16
Phil. 3.9.

Q. *How is Justification an act of Gods free grace?*

A. Although Christ by his obedience and death, did make a proper, real & full satisfaction to Gods Justice, in the behalf of them that are justified *c*, yet in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own only Son *d*, imputing his righteousnes to them *e*, and requiring nothing of them for their justification but faith *f*, which also is his gift *g*, their justification is to them of Free grace *h*.

c Rom. 5.8, 9, 10, 19
d 1 Tim. 2.5, 6
Heb. 10.10
Mat. 20.28
Dan. 9.4, 26
Isa. 53.4, 5, 6, 10, 11, 12
Heb. 7.2
Rom. 8.32
e 1 Pet. 1.18, 19
e 2 Cor. 5.21
f Rom. 3.24, 25
g Eph. 1.8
h Eph. 1.7
i Heb. 10.39
k 1 Cor. 1.13
Eph. 1.17, 18, 19
l Rom. 10.14, 17

Q. *What is justifying Faith?*

A. Justifying faith is a saving grace *i*, wrought in the heart of a sinner by the Spirit *k*, and Word of God *l*, whereby he being convinced of his sin and misery, and

and of the disability in himself and all other creatures to recover him out of his lost condition *m*, not onely assenteth to the truth of the promise of the Gospel *n*, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of God for salvation *p*.

m Acts 2.37 Acts 16.10 John 16, 8,9 Rom. 5.6 Eph. 2.1 Acts 4.12
n Eph. 1.13
o John 1.12 Acts 16.32 Acts 10.43 Phil. 3 9 Acts 15. 11

Q. *How doth faith justifie a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwaies accompany it, or of good works that are the fruits of it *q*, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification *r*, but onely as it is an instrument by which he receiveth and applyeth Christ and his righteousnes *s*.

q Gal. 3.11 Rom 3.28
r Rom 4.5 with Rom. 10 10
s John 1. 12 Phil. 3.9 Gal. 2.16

Q. *What is adoption?*

A. Adoption is an act of the free grace of God *t*, in and for his onely Son Jesus Christ *u*, whereby all those that are justified, are received into the number of his children *w*, have his name put upon them *x*, the Spirit of his Son given to them *y*, are under his fatherly care and dispensations *z*, admitted to all the liberties and priviledges of the Sons of God, made heires of all the promises, and fellow-heires with Christ in glory *a*.

t Eph. 3.1
u Eph. 1.5 Gal. 4.4,6
w John 1.12
x 2 Cor. 6.18 Rev. 3.12
y Gal. 4.6
z Psal. 10.15 Prov. 14.26 Mat. 6.32
a Heb. 6.12 Rom. 8.17

Q. *What is Sanctification?*

A. Sanctification is a work of Gods grace, whereby they whom God hath before the foundation of the world chosen to be holy, are in time, through the powerful operation of his Spirit *b*, applying the death & resurrection of Christ unto th*ē* *c*, renewed in their whole man after the image of *God d*, having the seeds of repentāce unto life, & of all other saving graces put into their hearts *e*, and those graces so stirred up, increased & strengthened *f*, as that they more and more die unto sin, and rise unto newnes of life *g*.

Q. *What is repentance?*

A. Repentance unto life is a saving grace *h*, wrought in the heart of a sinner by the Spirit *i*, & word of God *k*, whereby out of the sight & sense not onely of the danger *l*, but also of the filthinesse & odiousnesse of his sins *m*, and upon the apprehension of Gods mercy in Christ, to such as are penitent *n*, he so grieves for *o*, and hates his sins *p*, as that he turns from them all to God *q*, purposing and endeavouring constantly to walk with him in all the waies of new obedience *r*.

Q. *Wherein do justification & sanctification differ?* A. Although sanctification be inseparably joyned with justification *s*; yet they differ, in that God in justification imputeth the righteousnes of Christ *t*,

b Eph. 1 4
1 Cor. 6.11
2 Thess. 2.13
c Rom. 6. 4, 5, 8
d Eph. 4. 23, 24.
e Act 11.18
1 John 3.9
f Jude v. 20
Heb 6.11, 12
Eph 3. 16, 17, 18, 19
Col. 1. 10, 11
g Rom. 6. 4, 6, 14
Gal. 5. 24
h 2 Tim. 2. 25
i Zech. 12. 10
k Acts 11, 18
l Ezek. 18. 28, 30. 32
Luke 15. 17, 18
Hos. 2. 6, 7
m Ezek. 36. 31
Isa 30. 22.
n Joel 2. 12, 13
o Jer. 31. 18, 19
p 2 Cor. 7. 11
q Acts 26. 18
Ezek. 14. 6
r 1 Kings 8. 47, 48
r Psa. 119. 6, 128
Luke 1. 6
2 King. 23. 25

s 1 Cor 6. 11
Col. 1. 30

Christ *t*, in sanctification his spirit infuseth grace, and enableth to the exercise thereof *u* 3 in the former sin is pardoned *w*, in the other it is subdued *x*: the one doth equally free all believers from the revenging wrath of God, & that perfectly in this life, that they never fall into condemnation *y*: the other is neither equall in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

t Rom. 4. 5, 9
u Ezek. 36. 27
w Rom. 3. 24, 25
x Rom. 6. 6, 14
y Rom. 8. 33, 34
z 1 John 1. 12, 13, 14
Heb. 5. 12, 13, 14
a 1 John 1. 8, 10
b 2 Cor. 12
Phil. 3. 12, 13.

Q. *Whence ariseth that imperfection of Sanctification in believers?*

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetuall lusting of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins *c*, are hindred in all their spirituall services *d*, and their best works are imperfect, and defiled in the sight of God *e*.

c Rom. 7. 18, 21, 23
Mark 14. 66 to the end.
Gal. 2. 11, 12
d Heb. 12. 1
e Isa. 6. 4, 6
Exod. 28. 38

Q. *May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?*

A. True believers, by reason of the unchangeable love of God *f*, & his Decree & Covenant to give them perseverance *g*, their inseparable union with Christ *h*, his continuall intercession for them *i*, and the spirit and seed of God abiding in them *k*, can neither totally

f Jer. 31. 3.
g 2 Tim. 2. 19
Heb. 13. 20, 21
h 2 Sam. 23. 5
i 1 Cor. 1. 8, 9
Heb. 7. 25
Luke 22. 32
k 1 John 3. 9
1 John 2. 27

not finally fall away from the state of grace *l*, but are kept by the power of God through faith unto salvation *m*.

l Jer. 32.40 John 10.28 m 1 Pet. 1.5

Q. *Can true believers be infallibly assured, that they are in the estate of grace, and that they shall persevere therein unto Salvation?*

A. Such as truly believe in Christ, and endeavour to walk in al good conscience before him *n*, may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the spirit inabling them to discern in themselves those graces to which the promises of life are made *o* & bearing witnes with their spirits, that they are the children of God *p*, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation *q*.

n 1 John 2. 3

o 1 Cor. 2 12 1 John 3. 14, 18, 19. 21, 24 1 John 4. 13 16 Heb. 6. 11 12 p Rom. 8. 16 q 1 John 3. 13

Q. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace & salvation not being of the essence of faith *r*, true believers may wait long before they obtain it *s*, and after the enjoyment thereof may have it weakned and intermitted through manifold distempers, sins, temptations and desertions *t*: yet are they never left without such a presence and support of the Spirit of God, as keeps them from falling into utter despair *u*.

r Eph. 1. 13 Isa. 50. 10 Psal. 88 throughout. t Psal. 77. 1. to 12 Can. 5. 2. 3. 6 Psal. 51. 8. 12 Psa. 5. 22. Psal. 22. 1 u 1 John 3. 9 Job 13. 17 Psa. 75. 11. 23 Isa. 54. 7. 8. 9. 10

Q. What

Q. *What is the communion in Glory, which the members of the invisible Church have with Christ?*

A. The comunion in glory which the members of the invisible Church have with Christ, is, in this life *w*, immediately after death *x*, and at last perfected at the resurrection and day of judgment *y*.

w 2 Cor. 5. 1
x Luke 23. 43
y 1 Thess. 4. 17

Q. *What is the communion in glory with Christ, which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have communicated unto them in this life, the first fruits of glory with Christ, as they are the members of him their Head, and so, in him are interessed in that glory which he is fully possessed of *z*, and as an earnest thereof, enjoy the sense of Gods love *a*, peace of conscience, joy in the holy Ghost, and hope of glory *b*, as on the contrary, the sence of Gods revenging wrath, horror of conscience, and a fearfull expectation of Judgment, are, to the wicked, the beginning of their torments which they shall endure after death *c*.

z Eph. 2. 5, 6
a Rom. 5. 5. with 2 Cor. 1. 22
b Rom. 5. 2
Rom. 14. 17
c Gen. 4. 13
Mat. 27. 4.
Heb. 10. 27.
Rom. 2. 9
Mat. 8. 29.

Q. *Shall all men die?*

A. Death being threatned as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.

d Rom. 6. 23
e Heb. 9. 27
f Rom. 5. 12

Q. *Death being the wages of sin, why are*

not the righteous delivered from death, seeing all their sins are forgivē in Christ?

A. The righteous shall be delivered from death it self at the last day, & even in death are delivered from the sting & curse of it *g*, so that although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, and to make them capable of further communion with Christ in glory, which they then enter upon *k*.

g 1 Cor. 15 26, 57 Heb. 2. 15
h Isa. 57. 1, 2 2 King. 22. 20
i Rev. 14 13 Eph 5. 27
k Luke 23. 43 Phil. 1. 23

Q. What is the communion in glory with Christ, which the members of the invisible Church enjoy immediatly after death?

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their soules are then made perfect in holiness *l*, and received into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*, & rest in their graves as in their beds *q*, till at the last day they be again united to their souls *r*, whereas the souls of the wicked are at death cast into hel, where they remain in torments and utter darkness, & their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day *s*.

l Heb 12. 23 m 2 Cor. 5. 1, 6, 8 Phil. 1. 23 with Acts 3. 21 and Eph. 4. 10
n 1 John 3. 2 2 Cor 13. 12
o Rom. 8. 23 Psal 16. 6
p 1 Thess. 4. 14
q Isa. 57. 2 Job 19 26, 27.
r Luke 16. 23, 24. Acts 1. 25 Jude v. 6, 7

Q. What

Q. *What are we to believe concerning the Resurrection?*

A. We are to believe that at the last day there shall be a general resurrection of the death, both of the just & unjust *t*, when they that are then found alive, shall in a moment be changed, and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ *u*; the bodies of the just, by the Spirit of Christ, and by the vertue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body *w*, and the bodies of the wicked shall be raised up in dishonor, by him, as an offended Judge *x*.

t Acts 24.15.

u 1 Cor. 15. 52, 53. 1 Thes. 4. 15, 16, 17. John 5. 28, 29.

w 1 Cor. 15. 42, 43, 44. Phil. 3. 21.

x John 5. 27, 28, 29. Mat. 25. 33.

Q. *What shall immediatly follow after the resurrection?*

A. Immediatly after the resurrection shall follow the generall & finall judgement of Angels and men *y*, the day and houre whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord *z*.

y 2 Pet. 2. 4. Jude v. 6, 14, 15. Mat. 25. 46.

z Mat. 24. 36, 42, 44. Luke 21. 34, 36.

Q. *What shall be done to the wicked at the day of judgment?*

A. At the day of judgment the wicked shall be set on Christs left hand *a*, and upon clear evidence, and full conviction of their own consciencies *b*, shall have the fearfull

a Mat. 25. 33.

b Rom. 2. 15, 16.

fearfull, but just sentence of condemnation pronounced against them *c*; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy angels, into hell, to be punished with unspeakable torments, both in body and soule, with the Devil and his angels for ever *d*.

c Mat. 25. 41, 42, 43.

d Luke 16. 29 2 Thes. 1. 8, 9

Q. *What shall be done to the righteous at the day of judgement?*

A. At the day of judgement the righteous being caught up to Christ in the clouds *e*, shall be set on his right hand, and there openly acknowledged, and acquitted *f*, shall joyn with him in the judging of reprobate Angels and Men *g*, and shall be received into heaven *h*; where they shall be fully and for ever freed from all sin and misery *i*, filled with unconceiveable joyes *k*, made perfectly holy, and happy both in body and soule, in the company of innumerable Saints, and holy angels *l*; but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity *m*. And this is perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory, at the resurrection and day of judgment.

1 Tim. 4. 17

f Mat. 25. 33 Mat. 10. 32 g 1 Cor. 6. 3. h Mat. 25. 34, 46

i Eph. 5. 27 Rev. 14. 13 k Ps. 16. 11

l Heb. 12. 22, 23

m 1 John 3. 2 1 Cor. 13. 12 1 Thess. 4. 17, 18

Having

Having seen what the Scriptures principally teach us to believe concerning God; it follows to consider, what they require as the duty of Man.

Q. *What is the duty that God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will n.

n Rom. 12. 1, 2. Mich. 6. 8. 1 Sam. 15. 22.

Q. *What did God at first reveale unto Man, as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the estate of innocency, and to all mankinde in him, besides a speciall commaund not to eat of the fruit of the tree of the knowledge of good and evill, was the Morall Law o.

o Gen. 1. 26, 27. Rom. 2. 14, 15. Rom. 10. 5. Gen. 2. 17.

Q. *What is the Morall Law?*

A. The Moral Law is the declaration of the will of God to mankinde, directing and binding every one to personall, perfect, and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole Man, soul and body p, and in performance of all those duties of holinesse and righteousnesse which he oweth to God & Man q, promising life upon the fulfilling, and threat-

p Deut. 5. 1. 2. 31. 32. Luke 10. 27. Gal. 5. 10. 1 Thess. 5. 23.
q Luke 1. 75. Acts 24. 16.

threatning death upō the breach of it r.

Q. *Is there any use of the Morall Law to man since the fall?*

A. Although no man since the fall, can attain to righteousneſſe and life by the Moral law ſ, yet there is great uſe thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate t.

Q. *Of what uſe is the Moral law to men?*

A. The Moral law is of uſe to all men, to inform them of the holy nature and will of God u, and of their duty, binding them to walk accordingly w, to convince them of their diſability to keep it, and of the ſinfull pollution of their nature, hearts, and lives x, to humble them in ſenſe of their ſin and miſery y, & thereby help them to a clearer ſight of the need they have of Chriſt z, and of the perfection of his obedience a.

Q. *What particular uſe is there of the Morall Law to unregenerate men?*

A. The Moral law is of uſe to unregenerate men, to awaken their conſciences to fly from wrath to come b, and to drive them to Chriſt c; or upon their continuance in the eſtate and way of ſin, to leave them inexcuſable d, and under the curſe thereof e.

Q. *What ſpecial uſe is there of the Moral Law to the regenerate?*

A. Al-

r Rom. 10.9 Gal. 3.10,12

ſ Rom. 8.3 Gal. 2.16.

t Tim. 1.8.

u Lev. 11.44, 45 Lev. 20.7,8 Rom. 7.12

w Mich. 6.8 Tim. 2.10,11

x Pſa. 19.11,12 Rom. 3.20 Rom. 7.7

y Rom. 3.9,23

z Gal. 3.21,22

a Rom. 10.4

b 1 Tim. 1.9, 10

c Gal. 2.24

d Rom. 2.20 with Rom. 2. 15

e Gal. 3.10

A. Although they that are regenerate and believe in Christ, be delivered from the moral law, as a covenant of works *f*, so as thereby they are neither justified *g*, nor condemned *h*: yet beside the general uses thereof common to them with all men, it is of speciall use to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse therof in their stead, & for their good *i*: and thereby to provoke them to more thankfulnes *k*, & to express the same in their greater care to conform themselves therunto as the rule of their obedience *l*.

f Rom. 6. 14
g Rom. 7. 4, 6
Gal. 4. 4, 5
h Rom. 3. 20
Gal. 5. 23
Rom. 8. 1
i Ro. 7. 14, 25
Gal. 3. 13, 14
Rom. 8. 3, 4
k Luke 1. 68, 69, 74, 75
Col. 1. 12, 13, 14
l Rom. 7. 22
Rom. 12. 2
Tit. 2. 11, 12, 13, 14

Q. *Where is the Moral Law summarily comprehended?*

A. The Morall Law is summarily comprehended in the ten Commandements; which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone *m*. and are recorded in the 20 Chapter of *Exodus*: the four first Commandments containing our duty to God, and the other six our duty to Man *n*.

m Deut. 10. 4
Exod. 34. 1, 2, 4
n Mat. 22. 37, 38, 39, 40

Q. *What rules are to be observed for the right understanding of the ten Commandements?*

A. For the right understanding of the ten Commandements, these rules are to be observed.

That the law is perfect, & bindeth every

ry one to full conformity in the whole man, unto the righteousnes thereof, and to intire obedience for ever: so as to require the utmost perfection in every duty, & to forbid the least degree of every sin o, That it is spiritual, and so reacheth the understanding will, affection, and all other powers of the soul, as well as words, works, and gestures p.

That one and the same thing, in divers respects, is required or forbidden in severall Commandments q.

That, as, where a duty is commanded, the contrary sin is forbidden r, & where a sin is forbidden, the contrary duty is commanded s, so, where a promise is annexed, the contrary threatning is included t, &, where a threatning is is annexed, the contrary promise is included u.

That, what God forbids, is at no time to be done w, what he commands, is alwayes our duty x, yet every particular duty is not to be done at all times y.

That, under one sin, or duty, all of the same kinde are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto z.

That what is forbidden or comanded, to our selves, we are bound according to our places, to endeavour that it may be avoyded or performed by others, according

o Psal. 13. 73 Jam. 2. 10 Mat. 5. 21. to the end.
p Rom. 7. 14 Deut 6. 5 with Mat. 22. 37. 38, 39 Mat. 5. 21, 22, 28, 39 to the end
q Col. 4. 5 Amos 8. 5 Prov. 1. 19 1 Tim. 6. 9 1 Isa. 59. 13 Deut. 6. 13 with Mat. 4. 9 10
r Mat. 15. 4, 5, 6
s Mat. 5. 21, 22 23, 24, 25 Eph. 4. 28
t Exod. 20. 12 with Prov. 30 17
u Jer. 18. 7, 8 Exod. 20. 7 with Psal 15. 1, 3, 4, 5. and Psal. 24. 4, 5
w Job 13. 7, 8 Rom. 3. 8 Job 35. 21 Heb. 11. 25
x Deut. 4. 8, 9
y Mat. 12. 7
z Mat. 5. 21, 22, 27, 28 Mat 2. 4, 5, 6 Heb 10. 24, 25 1 Thes. 5. 22 Jude v. 23 Gal. 5. 16 Col. 3. 5

cording to the duty of their places *a*.

That, in what is commanded to others, we are bound according to our places & callings to be helpfull to them *b*; and to take heed in partaking with others in what is forbidden them *c*.

a Exod 20.10 Lev.19.17 Gen. 18.19 Josh. 24.15 Deut. 6.6,7

b 1 Cor. 1.14

c 1 Tim.5.22 Eph. 5.11

Q. What speciall things are we to consider in the ten Commandements?

A. We are to consider in the commandements, the Preface, the substance of the Commandements themselves, and severall reasons annexed to some of them, the more to enforce them.

Q. What is the Preface to the Commandements?

A. The Preface to the Commandements is contained in these words [*I am the lord thy God which have brought thee out of the land of Egypt, out of the house of bondage d*] wherein God manifesteth his soveraignty, as being Jehovah, the eternall, immutable, and Almighty God *e*, having his Being in, and of himself *f*, and giving being to all his words *g*, and works *h*; and that he is a God in Covenant as with *Israel of old*, so with all his people *i*, who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thraldome *k*, and that therefore we are bound to take him for our God alone, and to keep all his Commandements *l*.

d Exod. 20.2

e Isa. 44.6

f Exod. 3.14

g Exod. 6.3

h Act. 17.24,28

i Gen. 17.7 with 1 Rom. 3.29

k Luke 1.74,75

l 1 Pet. 1.15,16,17,18 Lev. 18.30 Lev. 19.37

Q. What

Q. *What is the sum of the four Commandements which contain our duty to God?*

A. The sum of the foure Commandments containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our minde *m*.

m Luke 10,27

Q. *Which is the first Commandement?*

A. The first Commandment is,

1. Thou shalt have no other Gods before men *n*.

n Exod.20.3
o 1 Cor.8.9
Deut.26.17
Psa.63.10
Jer.14.22
p Psa.95.6,7
Matt. 4.10
Psa.29.2
q Mal.3.16
r Psal. 63.6
s Eccl.12.1
t Psal.71.19
u Mat.1.6
w Isa.5 2.13
x Josh.24.15
22
y Deut.6.5
z Psal.73.25
a Isa.8.13
b Exod.14.31
c Isa.16.4
d Psal.130.7
e Psal. 37.4
f Psal.12.11
g Rom.12.11
with Num.25
11
h Phil.4.6
i Jer.7.23
Jam.4.7
k 1 John 5.22
l Jer.31.18
Psa. 119.15
m Mich.6.8

Q. *What are the duties required in the first commandement?*

A. The duties required in the first Commandment, are, the knowing & acknowledging of God to be the only true God and our God *o*, and to worship and glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*, honoring *u*, adoring *w*, chusing *x*, loving *y*, desiring *z*, fearing of him *a*, believing him *b*, trusting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all praise and thanks *h*, and yeelding all obedience and submission to him, with the whole man *i*, being carefull in all things to please him *k*, & sorrowful when in any things he is offended *l*, and walking humbly with him *m*.

Q. *What are the sins forbidden in the first*

first commandment?

A. The sins forbidden in the first Commandement, are Atheisme in denying, or not having a God *n*; Idolatry in having, or worshipping more Gods than one, or any with, or instead of the true God *o*: the not having and avouching him for God, and our God *p*: the omission or neglect of any thing due to him required in this Commandement *q*: ignorance *r*, forgetfulnesse *s*, misapprehensions *t*, false opinions *u*, unworthy & wicked thoughts of him *w*, bold & curious searching into his secrets *x*: all prophanesse *y*, hatred of God *z*, self love *a*, self seeking *b*, and all other inordinate, and immoderate setting of our minde, will, or affections upon other things, and taking them off from him in whole or in part *c*, vain credulity *d*, unbeliefe *e*, heresie, misbeliefe *g*, distrust *h*, despaire *i*, incorrigiblenesse *k*, insensiblenesse under judgements *l*, hardnesse of heart *m*, pride *n*, presumption *o*, carnall security *p*, tempting of God *q*, using unlawfull means *r*, carnall delight in lawfull means *s*, carnall delights & joyes *t*: corrupt, blinde, and indiscreet zeale *u*, luke warmnesse *w*, and deadnesse in the things of God *x*, estranging our selves, & apostatizing from God *y*, praying, or giving any Religious Worship

n Psa. 14.1 Eph. 2.12
o Jer.2.27,28 with 1 Thess. 1.9
p Psa.81.11
q Psa.45,22, 23,24
r Ier.4.22 Hos.4.1.6,
s Ier.2.32
t Acts 17.23, 29
u Isa.40.18
w Psa.50.21
x Deut.29.29
y Tit.1.16 Heb.12.16
z Rom.1.30
a 2 Tim.3.2
b Phil.2.21
c 1 Iohn 2.15, 16.
d 1 Sam.2.29 Col.2.23
e 1 Iohn 4.1
f Deut.10.6, 24 Heb.3.12
g Gal.5.21
h Tit.3.10
i Acts 28.9
k Psal.78.22
l Gen.4.13
m Ier.5.3
n Isa.43.23
o Rom.2.5
p Ier.13.15
q Psa.19.13
r Zeph.1.12
s Mat.4.7
t Rom.3.8
u Ier.17.5
w 2 Tim.3.4

to

to Saints, Angels, or any other creatures *z*, all compacts and consulting with the Devil *a*, and hearkning to his suggestions *b*, making men the Lords of our Faith & conscience *c*, slighting and despising God and his command *d*, resisting and grieving of his Spirit *e*, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us *f*, and ascribing the praise of any good wee either are, have, or can do, to Fortune *g*, Idols *h*, our selves *i*, or any other creature *k*

Q. *What are we especially taught by these words* [Before me] *in the first Commandement?*

A. These words [before me] or before my face, in the first commandment, teach us, that God, who seeth all things, takes special notice of, and is much displeased with the sin of having any other God; that so it may be an argument to diswade from it, and to aggravate it, as a most impudent provocation *l*; as also to perswade us to doe, as in his sight, what ever we do in his service *m*.

Q. *Which is the second Commandement?*

II. Thou shalt not make unto thee any graven image, or any likenesse of any thing that is in heaven above, or that is in the earth beneath or that is in the water under the earth, thou shalt not bow down thy self to them, nor

z Gal. 4.8 John 16.2 Rom. 10.2 Luke 9.54,55 *w* Rev. 9.16 2 Rev. 3.1 *y* Ezek. 14.5 *z* Rom. 10.13, 14 Hos. 4.12 Act. 10.25, 26 Rev. 17.10 Mat. 4.10 Col. 2.8 Rom. 1.25 Lev. 20.6 1 Sam. 28.7, 11 with 1 Chron. 10.11, 14 *b* Acts 5.3 *c* 2 Cor. 1.24 Mat. 23.9 *d* Deut. 32.15 2 Sam. 12.9 Prov. 13.13 *e* Acts 7.51 Eph. 4.30 *f* Psal. 32.3, 4, 5, 12 Job. 1. 22 *g* 1 Sam. 6.7, 8, 9 *h* Dan 5.23 *i* Deut. 8.17 Dan 4.30 *k* Heb. 2.6 *l* Ezek. 8.5, to the end Psal. 44.20, 21 *m* 1 Chron. 28.9

nor serve them: For I the lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third & fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandements.

Q. *What are the duties required in the second Commandement?*

A. The duties required in the second Commandement, are, the receiving, observing and keeping pure and intire, all such religious worship & Ordinances as God hath instituted in his word; particularly prayer and thanksgiving in the name of Christ *p*, the reading, preaching and hearing the Word *q*; the administration and receiving of the Sacraments *r*, Church government and Discipline *s*: the Ministery & maintenance thereof *t*: religious fasting *u*, swearing by the Name of God *w*, and vowing unto him *x*: as also the disapproving, detesting opposing all false worship *y*; and according to each ones place and calling removing it, and all monuments of Idolatry *z*.

Q. *What are the sins forbidden in the second Commandement?*

A. The sins forbidden in the second Commandement, are, all devising *a*, counselling *b*, commanding *c*, using *d*, and any

n Exod. 20.4, 5, 6
o Deut. 32.46, 47
Mat. 28. 20
Acts 2.42
1 Tim. 6.13, 14
p Phil. 4.6
Eph. 5.20
q Deut. 17.18, 19
Act. 15.21
2 Tim. 4.2
Jam. 1.21, 22
Acts 16 33
r Mat. 28.19
1 Cor. 11.23, to 30
s Mat. 18.15, 16, 17
Mat. 16.19
1 Cor. 5. chap.
2 Cor. 2.2.28
t Eph. 4. 11, 12.
1 Tim. 5.17, 18
1 Chr. 9.7. to 11
u Joel 2.12, 13
1 Cor. 7.5
w Deut. 6. 13
x Isa. 19.21
Psal. 76.11
y Act. 17.16, 17 Psal. 16.4
z Deut. 7.5
Isa. 30.22
a Num. 25.39
b. Deut. 13.6, 7. 8
c Hos. 5.11
Mich. 6.16
d 1 Kings 12 33.

any way approving any religious worship not instituted by God himselfe e; tolerating a false religion f, the making any representation of God, of all, or of any of the 3 Persons, either inwardly in our minde, or outwardly, in any kinde of Image or likewise of any Creature whatsoever g, all worshiping of it h, or God in it, or by it i, the making of any representation of feigned Deities, and all worship of them, or service belonging to them l; all superstitious devices m, corrupting the worship of *God* n, adding to it, taking from it o, whether invented and taken up of our selves p, or received by tradition from others q, though under the title of antiquity r, custom s, devotion t, good intent, or any other pretence whatsoever u, simony w, sacriledge x, all neglect y, contempt z, hindering a, and opposing the Worship and Ordinances which God hath appointed b.

e Deut. 12. 30, 31, 32
f Deut. 13. 6 to 12. Zec. 3. 2, 3 Rev. 2. 14, 15, 20
Rev. 17. 12. 16, 17
g Deut. 4. 15, 16, 17, 18, 19 Act. 17. 29 Rom. 1. 21, 22, 23, 25
h Dan. 3. 18 Gal. 4. 8
i Exod. 32. 5, 8 1 Kings. 18. 26, 28 Isa. 65. 11
m Act. 17. 22 Col. 2. 21, 22, 23
n Mal. 1. 7, 8, 14
o Deut. 4
p Psa. 106. 39
q Mat. 15. 9
r 1 Pet. 1. 18
s Jer. 44. 17
t Isa. 65. 3, 4, 5 Gal. 1. 13, 14
u 1 Sam. 13. 11, 12
2 Sam. 6. 21
w Act. 8. 18
x Rom. 2. 22 Mal. 3. 8.
y Mat. 4. 23, 26
z Mat. 22. 5 Mal. 1. 7, 13
a Mat. 23. 13
b Act. 13. 44, 45
1 Thes. 2. 15, 16

Q. *What are the reasons annexed to the second commandment, the more to enforce it?*

A. The reasons annexed to the second Commandement, the more to enforce it, contained in these words [For I the lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third & fourth generation of them that hate me,

me: and shewing mercy unto thousands of them that love me and keep my Commandements c, are beside Gods soverainty over us, and property in us d, his fervent zeal for his own worship e, and his revengeful indignation against all false worship, as being a spiritual whoredom f: accounting the breakers of this Commandement such as hate him, and threatning to punish them unto divers generations g, and esteeming the observers of it such as love him, and keep his Commandements, and promising mercy to them unto many generations h.

c Exod.20.5,6
d Psal.42.11 Rev.15.4
e Exod.34.14
f 1 Cor.10.20,21,22 Jer.7.18,19 Ezc.16.26,27 Deut.28.15,17,18,19,20
g Hos.2.2,3,4

h Deut.5.29

Q. *Which is the third Commandement?*

A. The third Commandement is, **Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his his Name in vain i.**

i Exod.20.7 k Mat.6.9 Deut. 28.58 Psal.29.2 Psal.66.4 Rev.15.3,4 l Mal.1.14 Eccl.5.1 m Psal.138.2 n 1 Cor.11.24,25,28,29 o Tim.2.8 p Jer.4.2 q Eccl.5.2,4,5,6 r Acts.1.24,26 f Job 36.24 t Mal.3.16 u Psal.8 throughout. w Col.3.17 Psal.105.2 z Psal.102.18 y 1 Pet.3.15 Mic.4.5 z Phil.1.27 a 1 Cor.10.31 b Jer.32.39 c 1 Pet.3.13

Q. *What*

Q. *What are the sins forbidden in the third Commandement?*

A. The sinnes forbidden in the third Commandement, are, the not using of Gods name as is required; and the abuse of it, in an ignorant *e*, vain *f*, irreverent, profane *g*, superstitious *h*, or wicked mentioning, or otherwise using his titles, attributes *i*, ordinances *k*, or works *l*, by blasphemy *m*, perjury *n*: all sinfull cursings *o*, oaths *p*, vows *q*, & lots *r*, violating of our oaths, and vows, if lawful *s*, and fulfilling of them, if of things unlawful *t*, murmuring, & quarrelling at *u*, curious prying into *w*, and misapplying of *Gods* decrees *x*, and providences *y*, mis-interpreting *z*, misapplying *a*, or any way perverting the word, or any part of it *b*, to profane jests, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines *d*; abusing it, the creatures, or any thing contained under the name of God, to charms *e*, or sinfull lusts and practises *f*, the maligning *g*, scorning *h*, reviling *i*, or any waies opposing of Gods truth, grace, and waies *k*, making profession of Religion in hypocrisie, or for sinister ends *l*; being ashamed of it *m*, or a shame to it,

d Mal.2.2.
e Acts.17.13.
f Pro.30.9.
g Mal.1.6.7, 12 Mal 5.14.
h 1 Sam.4.3,4, 5. Jer.7 4 9, 10,14,31 Col. 2,20,21,22. 2 King. 18.30, 35. Exod.5.2. Psal.139 10.
k Psal.50.16, 17.
l Isa.9.12.
m 2 King.19. 22. Lev.24.11.
n Zech.5.4. Zech.8.17.
o 1 Sam.17.43 2 Sam 16.5.
p Jer 5.7. Jer.23.10.
q Deut.23.18. Act 23.12,18.
r Esther 3.7. Esther 9.24. Psal.20.18.
s Psal.24 4. Ezek.17.16, 18,19.
t Mat.6.26. 1 Sam.25.22, 32,33,34.
u Rom 9 14, 19,20.
w Deut 29.29.
x Rom.3.5,7. Rom.6.1.
y Eccl.8.11. Eccl 9.3. Psalm 39. throughout.
z Mat 5.11. to the end.
a Ezek.13.22.
b 2 Pet.3.16. Mat.22.24 to 31 c Is.22.13 Jer 23.34 36.38. d 1 Tim.1.4.6,7. & 6. 4,5,20.1 Tim 2.14. Tit 3 9 e Deut.18.10 11.12,13,14. Acts 19.13. f 2 Tim 9.3,4 Rom.13. 3,14 1 King.21 9, 10. Jude v 4. g Act 13.16. 1 Joh.3.12. h Ps 1.1.2 Pet.3.3,11 i 1 Pet 4.4 k Act.13.45,46,49. Act.4.18.& 19 9 1 Thess.2.16. Heb.10,19. l 2 Tim.3.5. Mat.23.14. Mat.5.1,2,5,16. Mat.8 38.

by

by uncomfortable *n*, unwise *o*, unfruitfull *p*, and offensive walking *q*, or backsliding from it *r*.

n Psa. 73. 14, 15
o 1 Cor. 6. 5, 6 Eph. 5. 15, 16, 17
p Isa. 5. 4 2 Pet. 1. 8, 9
q Rom. 2. 23, 24 1 Gal. 3. 1 Heb. 6. 6
r

Q. *What reasons are annexed to the third Commandement?*

A. The Reasons annexed to the third Commandement in these words [the Lord thy God] and [For the Lord will not hold him guiltlesse that taketh his name in vain *s*, are because he is the LORD, and our God: and therefore his name is not to be profaned, or any way abused by us *t*, especially, because he will be so far from acquitting and sparing the transgressours of this Commandement, as that he will not suffer them to escape his righteous judgement *u*, albeit many such escape the censures and punishments of men *w*.

s Exod. 20. 7
t Levit. 19. 12
u Exod. 34. 7 Deut. 28. 58, 59
w 1 Sam. 2. 12, 17, 22, 24 with 1 Sam. 3. 13

Q. *Which is the fourth Commandment?*

A. The fourth Commandement is Remember the Sabbath day to keep it holy: Six dayes shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: For in six dayes the Lord made heaven & earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it *x*.

x Exod. 20. 8-11

Q. *Which is required in the fourth*

Commandement?

A. The fourth Commandement requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath appointed in his word; expressly one whole day in seven, which was the seventh frō the beginning of the world to the Resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath *y*, and in the new Testament called the Lords day *z*.

Q. How is the Sabbath, or Lords-day to be sanctified?

A. The Sabbath or Lords day is to be sanctified, by an holy resting all the day *a* not only from such works as are at all times sinful, but even from such worldly imployments & recreations as are on other dayes lawfull *b*, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy *c*, in the publike and private exercises of Gods worship *d*: and to that end we are to prepare our hearts, & with such fore-sight, diligence & moderation, to dispose, and seasonably to dispatch our worldly businesse, that we may be the more free and fit for the duties of that day *e*.

Q. Why is the charge of keeping the Sabbath, more especially directed to governors of

y Deut. 5. 12, 13, 15 Gen. 2. 2, 3 1 Cor. 16. 1, 2 Acts 20. 7 Mat. 5. 17, 18 Isa. 66. 23, 24, 66, 23 Rev. 1. 10

z Ex. 20. 8, 10 *b* Exod. 16. 25, 26, 29, 31 Neh. 13. 15, 16, 17, 18, 19, 21, 22 *c* Mat. 12. 1, 2, 3, 4, 5, 6, 7, 11, 12 *d* Isa. 58. 13 Luke 4. 16 Acts 20. 7 1 Cor. 16. 1 Psa. 92. title Isa. 66. 23 Lev. 23. 3

e Exod. 20. 8 Luke 23. 54, 56 Exod. 16. 22, 25, 26, 29 Neh. 13. 19

of families, and other superieurs?

A. The charge of keeping the Sabbath is more specially directed to governours of families and other Superiours, because they are bound not only to keep it thē-selves, but to see that it be observed by al those that are under their charge; and because they are prone oftimes to hinder thē by imployments of their own *f*,

Q. *What are the sins forbidden in the fourth Commandement?*

A. The sins forbidden in the fourth Commandement, are, all omissions of the duties required *g*, all carelesse, negligent, and unprofitable performing of them, & being weary of them *h*, all profaning the day by idleness, & doing that wch is in it self sinful *i*, and by al needless works, words and thoughts about our worldly imployments & recreations *k*.

Q. *What are the reasons annexed to the fourth Commandement, the more to enforce it?*

A. The Reasons annexed to the fourth Commandement, the more to enforce it, are taken from the equity of it, God allowing us 6. dayes of seven for our own affairs, & reserving but one for himselfe, in these words, [Six dayes shalt thou labour, and do all thy work l] from Gods challenging a speciall property in that day [The seventh day is the Sabbath of

f Exod. 20.10 Josh. 24.15 Neh. 13.11, 17 Jer. 17.20, 21 22. Exo. 23.12

g Ezek. 12.26 h Acts 20.7, 8 Eze. 33.30, 31 3. Amos 8.5 Mal. 1.13 i Ezek. 23.38 k Jer. 17.24. 27 Isa. 58.13

l Exod. 20.9

the LORD thy GOD m] from the example of God, who in six dayes made heaven and earth, the sea and all that in them is, and rested the seventh day: & from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it (wherefore the LORD blessed the Sabbath day and hallowed it n)

m Exod. 20. 10

n Exod. 20. 11

Q. Why is the word Remember *set in the begining of the fourth Commandement?*

A. The word Remember is set in the beginning of the fourth Commandement o, partly because of the great benefit of remembring it: we being thereby helped in our preparation to keep it p, and, in keeping it, better to keep all the rest of the Commandements q, and to continue a thankful remembrance of the two great benefits of Creation, and Redemption, which contain a short abridgment of Religion r, and partly because we are very ready to forget it s, for that there is lesse light of nature for it t, and yet it restraineth our naturall liberty in things at other times lawfull u, that it cometh but once in seven dales, and many worldly businesses come betweene, and too often take off our mindes from thinking of it, either to prepare for it, to

o Exod. 20. 8

p Exod. 16. 23 Luke 23. 54. with Mar. 15. 42 Neh. 13. 19 & Psal. particle with v. 13, 14 Ezek. 20. 12, 20

q Psal. 92. 29

r Gen. 2. 2, 3 Psal. 118. 22, 24. with Acts 4. 10, 11 Rev. 1. 10

s Ezek. 22. 26 & Neh. 9. 14 Exod. 34. 21

t Deut. 5. 14, 15 u Amos 8. 5

to sanctifie it, w and that Sathan with his instruments much labour to blot out the glory and even the memory of it, to bring in all irreligion and impiety x.

w Lam.1.7. Jer.17.21,22, 23. Nehem.13.15. to 23.

Q. *What is the sum of the six Commandements, which contain our duty to man?*

A. The sum of the six Commandements, which contain our duty to man, is, to love our neighbour as our selves y, and to do to others what we would have them do to us z.

y Mat.22.39.

z Mat.7.12.

Q. *Which is the fifth Commandement?*

A. The fifth Commandement is,

V. Honour thy father & thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee a.

a Exod.20.12.

Q. *Who are meant by Father and Mother, in the fifth Commandement?*

A. By Father and Mother in the fifth Commandement, are meant not onely naturall parents b, but all superiours in age c, and gifts d, and especially such as by Gods Ordinance are over us in place of Authority, whether in Family e, Church f, or Common-wealth g.

b Prov.23.22, 25. Eph.6.1. c 1 Tim.5.1,2. d Gen.45.8. 20.12. Gen.41.8. e 2 Kings 5.13. f 1 King.2.17. 2 King.13.14. Co.4.1. g Isa.49.23.

Q. *Why are Superiors stiled Father and Mother?*

A. Superiors are stiled Father and Mother, both to teach them in all duties towards their inferiors, like naturall

parents, to expresse love and tenderneſſe to them, according to their ſeverall relations *h*, and to worke inferiours to a greater willingneſſe and cheerfulneſſe in performing their duties to their Superiours, as to their parents *i*.

Q. What is the generall ſcope of the fifth Commandement?

A. The generall ſcope of the fifth Commandement, is, the performance of thoſe duties which we mutually owe in our ſeveral relations, as Inferiours, Superiours, Equals *k*.

Q. What is the honour that Inferiours owe to their Superiours?

A. The honour which Inferiours owe to their Superiours is all due reverence, in heart *l*, word *m*, and behaviour *n*, prayer, and thankſgiving for them *o*, imitation of their vertues and graces *p*, willing obedience their to lawfull commands, and counſels *q*, due ſubmiſſion to their corrections *r*, fidelity to *ſ*, defence *t*, & maintenance of their perſons & authority according to their ſeveral ranks, & the nature of their places *u*: bearing with their infirmities, & covering them in love *w*, that ſo they may be an honor to them and to their government *x*.

Q. What are the ſins of Inferiours againſt their Superiours?

A. The ſins of Inferiours againſt their

h Eph. 6.4.
a Cor. 12.14.
1 Theſſ. 2 7,8, 11.
Num. 11 11,12.
i 1 Cor. 4.14, 15,16.
2 King. 5.13.
l. Eph. 5.21.
2 Pet. 2.17.
Rom. 12.10.
1 Mal. 1.6.
Lev. 19.3.
m Pro. 31.28.
1 Pet. 3.6.
n Lev. 15.31.
2 King 2.19.
o 1 Tim. 2.1,2
p Heb. 13.7.
Phil. 3.17.
q Eph. 6.1,2, 5,6,7.
2 Pet. 2.13,14
Rom. 13.1,2,3 4,5; Heb. 13.17
Pro. 4.3,4.
Pro 23.22.
Ex. 18.19,24.
r Heb. 12.9.
1 Pet. 2. 18,19, &c.
ſ Tit. 2.9,10,
t 1 Sam. 26. 25,16.
2 Sam. 18.3.
Eſther. 6.2.
u Mat. 22.21.
Rom. 13.6,7
1 Tim. 5.17, 18.
Gal. 6.6.
Gen. 45.11. & 47.12.
w 1 Pet. 2.18.
Prov. 13.22.
Gen. 9.23.
x Pſ. 127.5,4,5
Pro. 31.23.

their Superiours, are, all neglect of the duties required toward them *y*, envying at *z*, contempt of *a*, and Rebellion *b*, against their persons *c*, and places *d*, in their lawfull counsels *e*, commands, and corrections *f*, cursing, mocking *g*, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their Government *h*.

Q. *What is required of Superiours toward their Inferiours?*

A. It is required of Superiours according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and blesse their inferiours *l*, to instruct *m*, counsel, and admonish them *n*, countenancing *o*, commending *p*, and rewarding such as do well *q*, discountenancing *r*, reproving and chastising such as do ill *s*, protecting *t*, and providing for them all things necessary for soule *u*, and body *w*, and by grave, wise, holy, and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

Q. *What are these sins of Superiours?*

A. The sins of Superiours are beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or plea-

y Mat 15.4,5, 6
z Num. 11.28, 29
a 1 Sam. 8,7 Isa. 3. 5.
b 1 Sam. 15.1, to 22
c Exod 21.15
d 1 Sam. 16.27
e 1 Sam 8.15
f Deut. 21.18, 19, 20, 21
g Prov. 30.11, 17
h Prov. 19.26
i Col. 3.19 Tit. 2.4
k 1 Sam 12.23 Job 1.5
l 1 Kings 8.55, 56
m Heb 7.7 Gen. 49.28
n Deut. 6.6,7
o Eph 6.4
p 1 Pet. 3.7
q 1 Pet. 2.14 Rom 13.3
r Est. 6.3
s Rom 13.3,4
t Prov. 29.14
u 1 Pet. 2.14
w Job 29.12, 13, 14, 15, 16, 17. 31.13, 18, 19
x Eph. 6.4
y 1 Tim. 3.4
z 1 Tim 4.12 Tit. 2.3,4,5
a 1 King 3.13
b Tit. 2.25
a Eze 34.2,3,4
b Phil. 2.21
c Jon 5.44
John 7.18

a Isa. 56. 10, 11 Deut. 17. 17
b Dan. 3. 4, 5, 6 Acts 4. 17, 18
c Exod. 5. 10. 20 16 Mat. 23. 24
d Mat. 14. 8 with Mark 6. 24
e 2 Sam. 13. 28
f 1 Sam. 3. 13
g John 7. 46 47, 48, 49 Col. 3. 21
h Exod. 5. 17
i 1 Pet. 2. 18, 19, 20 Heb. 12. 10 Deut. 25. 3
m Gen 38 11, 26 Acts 18. 17
n Eph 6. 4
o Gen. 9. 21
p 1 King. 12. 13, 14, 15, 16
q 2 Kings 1. 6
r 2 Sam. 2. 29, 30, 31
s 1 Pet. 2. 17
t Rom. 12. 10
u Rom. 12. 15, 16 Phil. 2. 3, 4
w Rom 13. 8
x 1 Tim. 5. 3
y Acts 7. 9 Gal 5. 16
z Num 12, 2 Esth 6 1, 3
a 3 John v 9 Luke 22. 24

pleasure *d*, commanding things unlawfull *e*, or not in the power of inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evill *i*, disswading, discouraging, or discountenancing them in that which is good *k*, correcting them unduly *l*, carelesse exposing, or leaving them to wrong, temptation and danger *m*, provoking them to wrath *n*, or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous or remisse behaviour *o*.

Q. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other *p*, in giving honour to go one before another *q*, & to rejoyce in each others gifts and advancement, as in their own *r*.

Q. *What are the sins of equals?*

A. The sins of equals are, beside the neglect of the duties required *s*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or prosperity, one of another *w*, and usurping preheminence one over another *x*.

Q. *What is the Reason annexed to the fifth Commandement, the more to enforce it?*

A. The reason annexed to the fifth Commandement, in these words, That thy dayes may be long upon the land

land which the Lord thy God giveth thee *y*, is an express promise of long life and prosperity, as farre as it shall serve for Gods glory and their own good, to all such as keep this Commandement *z*.

Q. *Which is the sixth Commandement?*

A. The sixth Commandement is, Thou shalt not kill *a*

Q. *What are the duties required in the sixth Commandement?*

A. The duties required in the sixth Commandement, are, all carefull studies, and lawfull endeavours to preserve the life of our selves *b*, & others *c*; by resisting all thoughts, & purposes *d*, subduing all passions *e*, & avoiding all occasions *f*, temptations *g*, and practises, which tend to the unjust taking away the life of any *h*; by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietness of minde *l*, chearfulness of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labor *r*, & recreation *s*; by charitable thoughts *t*, love *u*, compassion *w*, meekness, gentleness kindeness *x*, peaceable *y*, milde, and courteous speeches and behaviour *z*, forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiring good for evil *a*, comfort-

y Exod. 20. 12. z Deut. 5. 16. 1 King. 8. 25. Eph. 6. 2, 3.
a Exod. 20. 13.
b Eph. 5. 28, 29.
c 1 King. 18. 4.
d Jer. 26. 15, 16. Act. 23. 18, 16. 17, 21, 27.
e Eph. 4. 26, 27.
f 2 Sam. 2. 22. Deut. 21. 28.
g Mat. 4. 6, 7. Prov. 14. 16, 11, 15, 16.
h 1 Sam. 24. 12. 1 Sam. 26. 9, 10, 11. Gen. 37. 21, 22.
i Psal. 82. 4. Pro. 24. 11, 12. 1 Sam. 14. 45.
k Jam. 5. 7, 8, 9, 10, 11. Heb. 12. 9.
l 1 Thess. 4. 11. 1 Pet. 5. 4. Psal. 37. 8, 9, 10, 11.
m Prov. 17. 22.
n Pro. 25. 16, 17.
o 1 Tim. 5. 2.
p Psalm. 38. 23.
q Psal. 127. 22.
r Eccl. 5. 10.
s Thess. 3. 10, 11. Pro. 16. 16.
t Eccl. 34. 11.
u 1 Sam. 19. 4, 5. 1 Sam. 20. 13, 14.
u Rom. 13. 10.
w Luke 10. 35, 34, 35.
x Col. 3. 11, 12.
y Jam. 3. 17. z 1 Pet. 3. 8, 9, 10, 11. Pro. 15. 1. Jude 1. 1, 2, 3. a Mat. 5. 24. Eph. 4. 32. Rom. 12. 17, 20, 21.

ing

ing and succouring the distressed, & protecting and defending the innocent *b*.

Q. What are the sins forbidden in the sixth Commandement?

A. The sinnes forbidden in the sixth Commandement, are, all taking away the life of our selves *c*, or of others *d*, except in case of publick justice *e*, lawfull war *f*, or necessary defence *g*, the neglecting or withdrawing the lawfull and necessary means of preservation of life *h*, sinfull anger *i*, hatred *k*, envy *l*, desire of revenge *m*, all excessive passions *n*, distracting cares *o*, immoderate use of meat, drink *p*, labour *q*, and recreations *r*, provoking words *s*, oppression *t*, quarrelling *u*, striking, wounding *w*, and whatsoever else tends to the destruction of the life of any *x*.

Q. Which is the seventh Cōmandement?

A. The seventh Commandement is, Thou shalt not commit adultery *y*.

Q. What are the duties required in the seventh Commandement?

A. The duties required in the seventh Commandement, are, chastity in body, minde, affections *z*, words *a*, and behaviour *b*, and the preservation of it in our selves and others *c*, watchfulness over the eies, and all the senses *d*, temperance *e*, keeping of chast company *f*, modesty in apparrell *g*, marriage by those that have not

b 1 Thess. 5. 14.
Job 31. 19.
20 Mat. 25. 35.
36 Pro. 31. 8, 9
c Acts 16. 18.
d Gen 9. 6.
e Num 35. 31, 33.
f Jer. 48. 10.
Deut. ch. 20.
g Exod. 22. 2, 3
h Mat. 25. 42.
i 3 Jam. 2. 15.
k 6 Eccl. 6. 1, 2.
l Mat. 5. 22.
k 1 John 3. 15.
l Lev. 19. 17.
l Pro. 14. 13.
m Rom. 12. 19.
n Eph. 4. 31.
o Mat. 6. 31, 34
p Luke 21. 34.
Rom. 13. 13.
q Eccl. 12. 12.
Eccl. 2. 22, 23.
r Isa. 5. 12.
s Pro. 15. 1.
Prov. 12. 18.
t Ezek. 18. 18.
Exod. 1. 14.
u Gal. 5. 15.
Prov. 23. 29.
w Num. 33. 16, 17, 18, 21.
x Exod. 21. 18. to the end.
y Exod. 20. 14.
z 1 Thess. 4. 4.
Job 31. 8.
1 Cor. 7. 34.
2 Col. 4. 6.
b 1 Pet. 3. 2.
c 1 Cor. 7. 2, 35, 36.
d Job 31. 1.
e Acts 24. 24, 25.
f Pro. 2. 16, 20, 21.
g 1 Tim. 2. 9.

not the gift of continency *h*, conjugall love *i*, and cohabitation *k*, diligent labour in our callings *l*, shunning all occasions of uncleanneſſe, and resisting temptations thereunto *m*.

Q. *What are the sins forbidden in the seventh Commandement?*

A. The sins forbidden in the seventh Commandement, beside the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, and all unnaturall lusts *q*, all uncleane imaginations, thoughts, purposes and affections *r*, all corrupt or filthy communications, or listening thereunto *s*: wanton looks *t*, impudent, or light behaviour: immodest apparrel *u*, prohibiting of lawfull *w*, and dispensing with unlawfull marriages *x*, allowing, tolerating, keeping of stewes, and of resorting to them *y* intangling vows of single life *z*, undue delay of marriage *a*, having more wives or husbands then one, at the same time *b*, unjust divorce *c*, or desertion *d*: idlenesse, gluttony, drunkennesse *e*, unchaste company *f*, lascivious songs, books, pictures, dancings, stage playes *g*, and all other provocations to, or acts of uncleanness either in our selves or others *h*.

Q. *Which is the eigth Commandement?*

h 1 Cor. 7. 2, 9.
i Pro. 5. 19, 20.
k Pet. 3. 7.
l Prov. 31. 11, 27, 28.
m Prov. 5. 8. Gen. 39. 8, 9, 10.
n Prov. 5. 7.
o Gal. 5. 4. Gal. 5. 19.
p 2 Sam. 13. 14. 1 Cor. 5. 1.
q Rom. 1. 24, 26, 27. Lev. 20. 15, 16.
r Mat. 5. 28. Mat. 15. 19. Col. 3. 5.
s Eph. 5. 3, 4. Pro. 7. 5, 21, 22.
t Isa. 3. 16.
u 2 Pet. 2. 14.
w Pro. 7. 10, 13.
x 1 Tim. 4. 3.
y Lev. 18. to 21. Mat. 6. 18. Mat. 2. 11, 12.
z 1 King. 15. 12. 2 King. 23. 7. Deut. 23. 17, 18. Lev. 19. 20. Jer. 5. 7. Pro. 7. 24, 25, 26, 27.
a Mat. 19. 10, 11. 1 Cor. 7. 7, 8, 9. Gen. 38. 26.
b Mal. 2. 14, 15. Mat. 19. 5.
c Mal. 2. 16. Mat. 5. 32.
d 1 Cor. 7. 12, 13.
e Ezek. 16. 49. Pro. 23. 30, 33.
f Gen. 39. 10. Prov. 5. 8.
g Eph. 5. 4. Ezek. 23. 14. 1 Pet. 4. 3.

15, 16 Isa. 23, 15, 16, 17. & 3. 16. Mat. 6. 24. Rom. 13. 13. 1 Pet. 4. 3.
h 2 King. 9. 30. with Jer. 4. 30. and Ezek. 23. 40.

A. The

A. The eighth Commandement is, Thou shalt not steal i.

Q. What are the duties required in the eighth Commandement?

A. The duties required in the eighth Commandement, are, truth, faithfulness, and justice in contract, and commerce between man and man k, rendring to every one his due l, restitution of goods unlawfully detained from the right owners thereof m, giving, & lending freely according to our abilities, and the necessities of others n, moderation of our judgments, wills, & affections, concerning worldly good o, a provident care & study to get p, keep, use, and dispose those things which are are necessary & convenient for the sustentation of our nature, and suitable to our condition q, a lawfull calling r, and diligence in it s, frugality t, avoiding unnecessary law suits u, and suretyship, or other like engagements w, and an endeavour by all just and lawful means to procure, preserve, and further the wealth and outward estate of others as well as our own x.

Q. What are the sins forbidden in the eighth Commandement?

A. The sinnes forbidden in the eighth Commandement, beside the neglect of the duties required y, are, theft, robbery z, man-stealing a, and receiving any thing

i Exod. 20. 15.
k Psal. 15. 2, 4. Zech. 7. 4, 10. Zech. 8. 16, 17.
l Rom. 13. 7.
m Lev. 6. 2, 3, 4, 5 with Luke 19. 8.
n Luke 6. 30, 38. 1 Joh. 3. 17. Eph. 4. 28. Gal. 6. 10.
o 1 Tim. 6. 6, 7, 8. Gal. 6. 14.
p 1 Tim. 5. 8.
q Pro. 17. 23. to the end. Eccl. 2. 24. Eccl. 3. 12, 13. 1 Tim. 6. 17, 18. Heb. 13. 5. Mat. 6. 11.
r 1 Cor. 7. 20. Gen. 2. 15. Gen. 3. 19.
s Eph. 4. 28. Pro. 10. 4.
t John 6. 12. Pro. 21. 20.
u 1 Cor. 6. 1. to 9.
w Pro. 6. 1. to 6 Pro. 11. 15.
x Lev. 19. 35. Deut. 25. 13, 14. Exod. 23. 4, 5. Gen. 47. 14, 20. Phil. 2. 4. Mat. 22. 39.

y Jam. 4. 17. 1 John 3. 17. z Eph. 4. 28. a Pf. 1. 6, 10. 1 Tim. 1. 10.

thing that is stolen *c*, fraudulent dealing, false waits, and measures *e*, removing land markes *f*; injustice and unfaithfulnesse in contracts between man and man *g*, or in matters of trust *h*: oppression *i*, extortion *k*, usury *l*, bribery *m*, vexatious law suits *n*, unjust inclosures, and depopulations *o*, ingrossing commodities to enhance the price *p*, unlawfull callings *q*, and all other unjust or sinfull wayes of taking, or withholding from our neighbour what belongs to him, or of inriching our selves *r*: covetousnesse *s*, inordinate prizing & affecting wordly goods *t*, distrustfull and distracting care and studies in getting, keeping, and using them *u*, envying at the prosperity of others *w*: as likewise idlenesse *x*, prodigality, wastful gaming, and all other wayes whereby we do unduly prejudice our own outward estate *y*: and defrauding our selves of the due use and comfort of that estate which God hath given us *z*.

Q. *What is the ninth Commandment?*

A. The ninth Commandement is,

IX. **Thou shalt not bear false witnesse against thy neighbour.**

Q. *What are the duties required in the ninth Commandement?*

A. The duties required in the ninth Commandement, are the preserving and promo-

c Prov. 29. 24. Psal. 50. 18
d 1 Thess. 4. 6
e Prov. 11. 1. Prov. 20. 10
f Deut. 19. 14. Prov. 23. 10
g Amos 8. 5. Psal. 37. 21
h Luke 16. 10, 11, 12
i Ezek. 22. 29. Lev. 2. 17
k Mat. 23. 25. Ezek. 22. 12
l Psal. 15. 5
m Job 33. 34
n Cor. 6. 6, 7
o Prov. 8. 29, 30
o Isa. 5. 8. Mic. 2. 2
p Prov. 11. 26
q Acts 19. 19, 24. 25
r Job. 20. 19. James 5. 4. Prov. 22. 6
s Luke 12. 15
t 1 Tim. 6. 5. Col. 3. 2. Prov. 23. 5. Psal. 62. 10
u Mat. 5. 25, 33, 34. Eccl. 5. 12
w Psal. 73. 3. Psal. 37. 1, 7
x 2 Thess. 3. 11. Prov. 18. 9
y Prov. 21. 17. Pro. 23. 20, 21. Prov. 28. 19
z Eccl. 4. 8. Eccl. 6. 2
r 1 Tim. 5. 8
a Exod. 20. 19

promoting of truth between man and man *b*, and the good name of our neighbour as well as our own *c*, appearing, & standing for *d*, and from the heart *e*, sincerely *f*, freely *g*, cleerly *h*, and fully *i*, speaking the truth, and only the truth, in matters of judgement and justice *k*, and in all other things whatsoever *l*, a charitable esteem of our neighbours *m*, loving, desiring, and rejoycing in their good name, sorrowing for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*, a ready receiving of a good report *s*, and unwillingness to admit of an evil report concerning them *t*, discouraging tale bearers *u*, flatterers *w*, and slanderers *x*, love and care of our own good name, and defending it when need requireth *y*, keeping of lawfull promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

b Zech. 8. 16
c 3 John v. 12
d Prov. 31. 8, 9
e Psal. 15. 2.
f 2 Chr. 19. 9
g 1 Sam. 19. 4, 5
h Josh. 7. 19
i 1 Sam. 14. 18, 19, 20
k Lev. 19. 15 Prov. 14. 25
l 2 Cor. 1. 17, 18. Eph. 4. 25
m Heb. 6. 9 1 Cor. 13. 7
n Rom 1. 8
o 2 John v. 4
p 3 John v. 3, 4
q 2 Cor. 2. 4.
r 2 Cor. 1. 21
s Prov. 17. 9 1 Pet. 4. 8
t 1 Cor. 1. 4, 5, 7
u 2 Tim. 1. 4, 5
x 1 Sam 22. 14
y 2 Cor. 13. 6, 7
z Psal. 15. 4
a Prov. 25. 23 w Prov. 26. 24. 25
x Psal. 101. 5
y Prov. 22. 1 John 8. 49
z Psal. 15. 4
a Phil. 4. 8

Q. *What are the sins forbidden in the ninth Commandement?*

A. The sins forbidden in the ninth Commandement are all prejudicing the truth, and the good name of our neighbours as well as our own *b*, especially in publick judicature *c*, giving false evidence *d*, suborning false witnesses *e*, wittingly appearing & pleading for an evil cause

b 1 Sam. 17. 28
2 Sam. 16. 3
2 Sam. 19. 26, 27. 28
c Lev. 19. 15
Deut. 1. 16
d Prov. 19. 5
Prov. 19. 5
Pro 6. 16, 19
e Acts 6. 13

cause, outfacing and overbearing the truth *f*, passing unjust sentence *g*, calling evil good, and good evil, rewarding the wicked according to the worke of the righteous, & the righteous according to the work of the wicked *h*, forgery *i*, concealing the truth, undue silence in a just cause *k*, and holding our peace when iniquity calleth for either a reproof from our selves *l*, or complaint to others *m*: speaking the truth unseasonably *n*, or maliciously to a wrong end *o*, or perverting it to a wrōg meaning *p*, or in doubtfull and equivocal expressions to the prejudice of truth or justice *q*, speaking untruth *r*, lying *s*, slandering *t*, Backbiting *u*, detracting *w*, tale bearing *x*, whisprring *y*, scoffing *z*, reviling *a*, rash *b*, harsh *c*, and partial censuring *d*, misconstruing intentions, words and actions *e*, flattering *f*, vain-glorious boasting *g*, thinking or speaking too highly or too meanly of our selvs or others *g*, denying the gifts & graces of God *i*, aggravating smaller faults *k*, hiding, excusing, or extenuating of sins when called to a free confession *l*, unnecessary discovering of infirmities *m*, raising false rumors *n*, receiving

f Jer.9.35. Acts 24.2,5. Psal.12.3,4. Ps.52.1,2,3,4. g Pro.17.15. 1 King.21.9, 10,11,12,13. h Isa.1.3. i Psal.119.69. Luke 19.8. Luke 6.5,6,7. k Lev.3.1. Deut.13.8. Act 5.3,8,9. 2 Tim.4.16. l 1 King.1.6. Lev.19.17. m Isa.3.9,4. n Pro.29.11. o 1 Sam.22.9, 10. with Psal. 52.1,2,3,4. p Psal.55.5. John 2.19. with Mat.26. 60,61. Gen.3.5. Gen.26.7,9. r Isa.59.13. s Lev.19.11. Col.3.9. t Psal.50.20. u Psal.15.3. w James 4.11. Jer.38.4. x Lev.19.16. y Rom.1.29. 30 z Gen 21.6. with Gal.4.29. a 1 Cor.6.10. b Mat.7.1. c Acts 28.4. d Gen.38.24. Rom.2.1. e Neh.6.6,7,8. Rom.3.8. Ps 69.10. 1 Sam.1.13,14,15. 2 Sam.10.3. f Ps 12.2.3. g 1 Tim.3.2. h Luke 38.9,11. Rom.12.16. 1 Cor.4.6. Acts 12.32. Ex.4.10,11,12,13,14. i Joh.27.56. Job 4.6. k Mat.7.3,4,5. l Pro.23.13. Pro 30.10. Gen.3.12,13. Jer.3.35. 2 King 5.25. Gen.4.6. m Gen.9.22. Pro.25.9,10. n Exod.29.1.

ceiving and countenancing evil reports o, and stopping our ears against just defence p evil suspicion q, envying or grieving at the deserved credit of any r, endeavouring or desiring to impair it s, rejoycing in their disgrace and infamy t, scornful contempt u, fond admiration w, breach of lawful promises x, neglecting such things as are of good report y, and practising or not avoiding our selves, or not hindring, what we can, in others, such things as procure an ill name z.

o Pro.29.12.
p Act 7.56,57
Job 31.13,14
q 1 Cor.11.3.5
r Tim.5.4.
r Numb 11.2.
Mat 21.15.
s Ezr.4.12,13.
t Jer 48.27.
u Psal.35.15,16,21.
Mat.27.28,29
w Jude v.6.
Act.12.22.
x Rom 1.31.
2 Tim.3.3
y 1 Sam.2.24.
z 2 Sam.13.12,13.
Pro.5.8.9.
Pro.1.33.

Q. *Which is the tenth Cōmandement?*

A. The tenth Commandement is, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid-servant, nor his oxe, nor his asse, nor any thing that is thy neighbours a.

a Exod.20.17.

Q. *What are the duties required in the tenth Commandement?*

A. The duties required in the tenth Commandement, are such a full contentment with our own condition b, and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his c.

b Heb.13.5.
1 Tim.5.6.
c Job 31.29.
Rom.12.15.
Psa.122.7,8,9.
1 Tim.1.5.
Esther 10.1.
1 Cor.13.4,5,6,7.

Q. *What are the sins forbidden in the tenth Commandement?*

A. The sins forbidden in the tenth Commandement, are, discontentment with

with our own estate *d*, envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

Q. *Is any man able perfectly to keep the Commandements of God?*

A. No man is able, either of himself *h*, or by any grace received in this life, perfectly to keep the Commandements of God *i*, but doth daily break them in thought *k*, word, and deed *l*.

Q. *Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?*

A. All transgressions of the Law of God are not equally hainous, but some sinnes in themselves, and by reason of severall aggravations, are more hainous in the sight of God than others *m*.

Q. *What are those aggravations that make some sins more hainous than others?*

A. Sins receive their aggravations,

From the persons offending *n*, if they be of ripper age *o*, greater experience, or grace *p*, eminent for profession *q*, gifts *r*, place *s*, office *t*, guides to others *u*, and whose example is likely to be followed by others *w*.

From the parties offended *x*, if immediately against God *y*, his attributes *z*,

d 2 King. 21. 4 Eph. 5. 13
1 Cor. 10. 10
e Gal. 5. 26 James 3. 14. 16
f Psa. 112. 9, 10 Neh. 2. 10
g Rom. 7. 7, 8 Rom. 13. 9 Col. 3. 5 Deut. 5. 21
h James 3. 2 John 15. 5 Rom. 8. 3
i Eccl. 7. 20
k 1 John 1. 8, 10 Gal. 5. 17 Rom. 7. 18, 19
l Gen. 8. 21 Gen. 6. 5 1 Rom. 3. 9 to 21 Jam. 3. 2, 3, 13.

m John 19. 11 Ezek. 8. 6, 13, 15. 1 John 5. 16 Psal. 78. 17 32, 56

n Jer. 2. 8
o Job 32. 7, 9 Eccl. 4. 13
p 1 Kings 12. 4, 9
q 2 Sam. 12. 14 1 Cor. 5. 1
r Jam. 4. 17 Luk. 12. 47, 48 Jer. 5. 4, 5
s 2 Sam. 12. 7, 8, 9 Ezek. 8. 5, 6, 12

t Rom. 6. 17, to 23. w Gal. 2. 11, 12, 13, 14. x Mat. 20. 30, 31. y 1 Sam. 2. 25 Acts 5. 3. Psal. 51. 4. z Rom. 2. 4

and

and worship *a*, against Christ, and his grace *b*, the holy Spirit *c*, his witnesse *d*, and workings *e*, against superiours, men of eminency *f*, and such as we stand especially related and engaged unto *g*, against any of the Saints *h*, particularly weak brethren *i*, the souls of them or any other *k*, and the common good of all or many *l*.

From the nature and quality of the offence *m*, if it be against the expresse letter of the Law *n*, break many Commandements, contain in it many sins *o*, if not only conceived in the heart, but breaks forth in words and actions *p*, scandalize others *q*, and admit of no reparation *r*: if against means *s*, mercies *t*, judgement *u*, light of nature *w*, conviction of conscience *x*, publike or private admonition *y*, censures of the Church *z*, civill punishments *a*, and our own prayers, purposes, promises *b*, vows *c*, covenants *d*, and engagements to God or man *e*, if done deliberatly *f*, wilfully *g*, presumptuously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*; or relapsing after repentance *q*.

From circumstances of time *r*, and

a Matt.1.2.14
b Heb. 2.2.3 Heb.12.25
c Heb.10.29 Mat.12.31,32
d Eph. 4.30
e Heb.6.4.5
f Jude v. 8 Num.12.8,9 Isa. 3.5
g Prov.30.17
z Cor.11.15 Psal.55.12,13 14. 15
h Zeph.2.8,10 1 r.Mat.18.5 1 Cor.6.8 Rev.17.6
i 1 Cor. 8.11, 12.Rom. 14. 13,14,15
k Ezek.13.19
l Cor. 8.12 Rev 18.13 Mat.23.15
l 1 Thef.2.15, 16.Josh.22.20
m Prov.5.30 to the end.
n Ezra.9.10, 11,12
r King.11.9,10
o Col.3.5
1 Cor. 6.10 Prov.6.31,33 Josh.7.21
p Jam. 1.14,15 Mat. 5.24 Mica.1
q Mat.18.7 Rom.1.23,24
r Deut.12.22 with v.28,29 Prov.6.32,33, 34,35
s Matt.11.21,22 23,24 Joh 15.22.t Is.1.3. Den.22.6.u Am.4.8.to 12 Jer.5.3.w Rom. 1.22.27.x Rom.1.32. Dan.5.22. Tit.3.10,11. y Prov.20.12 Tit.3. 10.Mat.18.17. z Pro.27.22. Pro.23.35.b Ps.78.34,36,36,37. Jer.2. 20 Jer.42.5,6.c Ec 5.4,5,6. Pro.20.25. d.ev.26.25.e Pro.2. 17. Ez 17.18,19 f Ps.36.4.g Jer.6.16.h Num.15.30. Ex.21.14.i Jer. 23.Pro.7.13,k Ps 52.1 l John v.10.w Num.14 22.n Zech.6.11,12 o Pr 2.14.p Is.57.17.q Jo.34.8,9,10,11,2 Pet.1.20,21,22,r 2 Ki.5.26

place *s*; if on the Lords day *t*, or other times of Divine worship *u*, or immediately before *w*, or after these *x*, or other helps to prevent or remedy such miscarriages *y*, if in publike, or in the presence of other, who are thereby likely to be provoked or defiled *z*.

Q. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the soveraignty *a*, goodnesse *b*, and holinesse of God *c*, and against his righteous law *d*, deserveth his wrath & curse *e*, both in this life *f*, and that which is to come *g*: and cannot be expiated but by the blood of Christ *h*.

Q. *What doth God require of us, that we may escape his wrath, and curse due to us by reason of the transgression of the Law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, & faith toward our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*.

Q. *What are the outward means whereby Christ communicateth to us the benefits of the mediation?*

A. The outward and ordinary means whereby Christ communicates to his Church

s Jer. 7. 12. Isa. 26. 10. *e* Ezek. 23. 37, 38, 39. *u* Isa. 58. 13, 14. Num. 25. 6, 7. *w* 1 Cor. 11. 20, 21. *x* Jer. 7. 8, 9, 10. Pro. 7. 14, 15. John 5. 13, 27, 30. *y* Exo. 20. 23. *z* 2 Sam. 16. 22. 1 Sam. 2. 22, 23, 24. *a* Jam. 2. 10, 11. *b* Exod. 20. 1, 2. *c* Heb. 10. 28. Lev. 10. 3. Lev. 21. 4, 6, 7. *d* 1 John 3. 4. Rom. 7. 12. *e* Eph. 5. 6. Gal. 3. 10. *f* Lam. 3. 39. Deut. 28. 15. to the end. *g* Mat. 25. 41. *h* Heb. 9. 22. 1 Pet. 1. 18, 19.

i Acts 20. 21. Mat. 3. 7, 8. Luke 13. 3, 5. Acts 16. 30, 31. John 3. 16, 18. *k* Prov. 2. 1, 6. Prov. 8. 33. to the end.

l Mat. 28. 19, 20. Acts 2. 42, 46. 47
m Neh. 8. 8 Acts 26. 18 Psal. 19. 8
n 1 Cor. 14. 24, 25. 2 Chr. 34. 18, 19, 26, 27, 28
o Act. 2. 37. 41 Acts 8. 27, to 39
p 2 Cor. 3. 18
q 2 Cor. 10. 4, 5. 6. Rom. 6. 17
r Mat. 4. 4, 7, 10 Eph. 6. 16, 17 Psa. 19. 11
s 1 Cor. 10. 11
t Acts 20. 32 2 Tim 3. 15, 16, 17
u Rom. 16. 25 1 Thes. 3. 2, 10, 11, 13 Rom. 15. 4 Rom. 10. 13, 14, 15, 16, 17 Rom. 1. 16
w Deut. 31. 9, 11, 12, 13 Neh. 8. 2, 3 Neh. 9. 2, 3, 4, 5 w Deut. 17. 19 Rev. 1. 3 John 5. 39 Isa. 34. 16
x Deut. 6. 6, 7, 8, 9. Gen. 18. 17, 19 Psa. 78. 5, 6, 7
y 1 Cor. 14. 6, 9, 18, 22, 25, 26, 27, 28
z Psal 19. 10 Neh. 8. 3, to 10 Exod. 24. 17 2 Chro. 34. 27 Isa 66. 2
a 2 Pet. 1. 19, 20, 21

Church the benefits of his mediation are, all his Ordinances *r* especially the Word, Sacraments, and Prayer *s*: all which are made effectuall to the elect for their salvation *l*.

Q. *How is Word made effectuall to salvation?*

A. The Spirit of God maketh the Reading, but especially the preaching of the word, and effectual means of enlightning *m*, convincing, and humbling sinners *n*, of driving them out of themselves, and drawing them unto Christ *o*, of conforming them to his Image *p*, & subduing them to his wil *q*, of strengthening them against temptations and corruptions *r*, of building them up in grace *s*, and establishing their hearts in holiness and comfort through faith unto salvation *t*.

Q. *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the word publikly to the Congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, & with their families *x*, to which ende the holy Scriptures are to be translated out of the Originall into vulgar languages *y*.

Q. *How is the word of God to be read?*

A. The holy Scriptures are to be read with an high, and reverent esteem of them *g*: with a firm perswasion that they are the very Word of God *a*, and that be only

only can enable us to understand them *b*, with desire to know, believe, and obey the will of God revealed in them *c*, with diligence *d*, and attention to the matter and scope of them *e*; with meditation *f*, application *g*, self denial *h*, and prayer *i*.

Q. *By whom is the word of God to be preached?*

A. The word of God is to be preached only by such as are sufficiently gifted *k*, and also duly approved and called to that office *l*.

Q. *How is the word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine *m*, diligently *n*, in season, and out of season *o*, plainly *p*, not in the enticing words of man, wisedom, but in demonstration of the Spirit, and power *q*, faithfully *r*, making known the whole counsel of God *s*; wisely *t*, applying themselves to the necessities and capacities of the hearers *u*, zealously *w*, with fervent love to God *x*, and the souls of his people *y*, sincerely *z*; aiming at his glory *a*, and their conversion *b*, edification *c*, and salvation *d*.

Q. *What is required of those that hear the word preached?*

b Luke 24.45. 1 Cor.3.13, 14.15.16.
c Deut.17.19, 20.
d Acts 17.11.
e Acts 2.30, 34. Luke 10. 26.27.28.
f Psal 1.2. Psal 119.97.
g 1 Cor.14.22
h Pro.3.5. Deut.33.3.
i Pro.2.3.to 7 Psal.119.18. Nehem.8.6.
k 1 Tim.3.2,6 Eph 4.8,9.10, 11. Hos 4.6. Mal.2.7. 2 Cor.3.6.
l Jer.14.15. Rom.10.15. Heb 5.4.
m 1 Cor.11.28, 29. 1 Tim.5. 20.& 4.14.& 5.22.
n 2 Tit.2.1,8.
o Acts 18.25. 2 Tim 4.2.
p 1 Cor.14.19
q 1 Cor.2.4.
r Jer.23.28. 1 Cor.4.1,2.
s Acts 20.27.
t Col.1.28. 2 Tim 2.15.
u 1 Cor.3.2. Heb 5.12,13, 14. Luke 12.42
w Acts 18.25.
x 2 Cor.5.13, 14. Phil.1.15, 16,17.
y Col.4.12. 2 Cor.12.15.
z 2 Cor.2.17.

2 Cor 4.2 a 1 Thes.2.4,5,6. John 7.18. b 1 Cor.9.19,20,21,22. c 2 Cor.12.19 Eph.4.12. d 1 Tim.4.16. Acts 26.16,17,18.

A. It is required of those that hear the Word preached, that they attend upon it with diligence *e*, preparation *f*, and prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meekneſſe *l*, and readineſſe of minde *m*, as the Word of God *n*, meditate *o*, and conferre of it *p*; hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

Q. *How do the Sacraments become effectual means of ſalvation?*

A. The Sacraments become effectual means of ſalvation, not by any power in themſelves, or any vertue derived from the piety and intention of him by whom they are adminiſtred, but onely by the working of the holy Ghoſt, and the bleſſing of Chriſt by whom they are inſtituted *ſ*.

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance inſtituted by Chriſt in his Church *i*, to ſignifie, ſeale, and exhibit *u*, unto thoſe that are within the Covenant of grace *w*, the benefits of his mediation *x*, to ſtrengthen, and increaſe their faith, and all other graces *y*, to oblige them to obedience *z*, to teſtifie and cheriſh their love and communion one with another *a*, and to diſtinguiſh them from thoſe that are without.

Q. *What*

e Prov. 8.34
f 1 Pet. 2.2 Luke 8.18
g Pſa. 119.18 Eph 6.18,19
h Acts 17.11
i Heb. 4.2
k 2 Theſſ. 2.10
l Jam. 1.21
m Acts 17.11
n 1 Theſſ. 2.13
o Luke 9.44 Heb. 2.1
p Luke 24.14
q Deut. 6.6,7
r Prov. 2.1 Pſal. 119.11
ſ Luke 8.15 James 1.25 1 Pet. 3.21 Acts 8.13 with v. 23 1 Cor. 3.6,7 1 Cor. 12.13 t Gen 15.7, 10, Ex. 12. &c. Mat. 28.19 Mar. 16.15,16
u Rom. 4.11 1 Cor. 11.24, 25
w Rom. 15.8 Exod. 12.48
x Acts 2.38 1 Cor. 10.16
y Rom. 4.11 Gal. 3.27
z Rom. 6.3,4
a 1 Cor. 10.21 b Eph. 4.2,3,4 1 Cor. 12.13
b Eph. 2.11,12 Gen. 34.14

Q. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one, an outward and sensible signe used according to Christs owne appointment; the other an inward and spirituall grace, thereby signified *c*.

c Mat. 3.11
1 Pet. 3.21
Rom. 2.28, 29

Q. *How many Sacraments hath Christ instituted in his Church under the New Testament?*

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments, Baptisme, and the Lords Supper *d*.

d Mat. 28.19
1 Cor. 11.26, 23
Mat. 26.26, 27, 28

Q. *What is Baptisme?*

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing, with water, in the Name of the Father, and of the Son, and of the holy Ghost *e*, to be a signe and seale of ingrafting into himselfe *f*, of remission of sins by his blood *g*, and regeneration by his Spirit *h*, of Adoption *i*, and resurrection unto everlasting life *k*, and whereby the parties baptized are solemnly admitted into the visible Church *l*; and enter into an open and professed ingagement to be wholly and only the Lords *m*.

e Mat. 28.19
f Gal. 3.27.
g Mat. 1.4
Rev. 1.5
h Tit. 3.5
Eph. 5.26
i Gal. 3.26, 27
k 1 Cor. 15.29
Rom. 6.3
l 1 Cor. 12.13
m Rom. 6.4

Q. *Unto whom is Baptisme to be administred?*

A. Baptisme is not to be administred to any that are out of the visible Church

and so strangers from the Covenant of promise, till they professe their faith in Christ, and obedience to him *n*: but infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized *o*.

n Act. 8.36,39 Acts 2.38.
o Gen. 17.7,9 with Gal. 3.9, 14. and Col. 2. 11 12. & Acts 2.38,39. and Rom. 4.11,12. 1 Cor. 7.14. Mat. 28.19. Luke 18.15,16 Rom. 11. 16.

Q. *How is our Baptisme to be improved by us?*

A. The needfull but much neglected duty of improving our Baptisme, is to be performed by us all our life long, especially in the time of temptation, & when we are present at the administration of it to others *p*, by serious and thankfull consideration of the nature of it, and of the ends for which Christ instituted it, the privileges & benefits conferred and sealed thereby, & our solemn vow made therein *q*, by being humbled for our sinfull defilement, our falling short of, and walking contrary to the grace of Baptisme and our ingagements *r*, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament *s*, by drawing strength from the death & resurrection of Christ, into whom we are baptized, for the mortifying of sin, & quickning of grace *t*, and by endeavouring to live by faith *u*, to have our conversation in holinesse & righteousnesse,

p Col. 2. 11, 12 Rom. 6 4, 6, 11
q Rom. 6 3 4, 5.
r 1 Cor. 1. 11, 12, 13. Rom. 6. 2, 3.
s Rom. 4. 11, 12 1 Pet. 3. 21.
t Rom. 6, 3, 4, 5.
u Gal. 3. 26, 27

ousneſſe *w*, as thoſe that have therein given up their names to Chriſt *x*, and to walk in brotherly love, as being baptized in the ſame Spirit into one body *y*.

w Rom. 6. 22.
x Acts 2. 38.
y 1 Cor. 12. 13, 25, 26, 27.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Teſtament *z*, wherein, by giving and receiving bread and wine according to the appointment of Jeſus Chriſt, his death is ſhewed forth; and they that worthily communicate, feed upon his body and blood, to their ſpiritual nouriſhment and growth in grace *a*, have their union and communion with him confirmed *b*, teſtifie and renew their thankfulneſſe *c*, and ingagement to God *d*, and their mutuall love and fellowſhip each with other, as members of the ſame myſticall body *e*.

z Luke 22. 20.
a Mat. 26. 26, 27, 28. 1 Cor. 11. 23, 24, 25, 26.
b 1 Cor. 10. 16.
c 1 Cor. 10. 21, 26.
d 1 Cor. 10. 14, 15, 16, 21.
e 1 Cor. 10. 17.

Q. *How hath Chriſt appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?*

A. Chriſt hath appointed the Miniſters of his word, in the adminiſtration of the Sacrament of the Lords Supper, to ſet apart the bread and wine from common uſe, by the word of inſtitution, thankſgiving, and prayer, to take and break the bread, & to give both the bread, and the Wine to the communicants, who are, by the ſame appointment, to take, and eat the Bread, and to drink the Wine, in

thankfull remembrance, that the body of Christ was broken and given, and his blood shed for them *f*.

f 1 Cor. 11. 23, 24. Mat. 26. 26, 27, 28. Mar. 14. 22, 23, 24. Luke 22. 19, 20.

Q. *How do they that worthyly communicate in the Lords Supper, feed upon the body and blood of Christ therein?*

A. As the body & blood of Christ are not corporally or carnally present in, with, or under the bread & Wine in the Lords supper *g*, & yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses *h*, so they that worthily communicate in the Sacrament of the Lords supper, do therein feed upon the body & blood of Christ, not after a corporall, or carnal, but in a spirituall manner, yet truly and really *i*, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death *k*.

g Acts 3. 22.

h Mat. 26. 25, 26.

i 1 Cor. 12. 24, 25, 16, 27, 28, 29.

k 1 Cor. 10. 16.

Q. *How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords supper, are before they come, to prepare themselves thereunto, by examining themselves of their being in Christ *m* of their sins & want *n*, of the truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to God & the brethren *r*, charity to all men *s*, forgiving

l 1 Cor. 11. 28. m 2 Cor. 13. 5. n 1 Cor. 5. 7 with Exod. 12. 15. o 1 Cor. 11. 29. p 2 Cor. 13. 5. Mat. 26. 28. q Zech. 12. 10. r 1 Cor. 11. 31. s 1 Cor. 10. 16, 17. Acts 2. 46, 47. 1 Cor. 5. 8. Cor. 11, 18, 20.

ving those that have done them wrong *t*, of their desires after Christ *u*, & of their new obedience *w*, by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayer *z*.

Q. *May one who doubteth of his being in Christ, or of his due preparation come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, and in Gods account, hath it, if he be duly affected with the apprehension of the want of it *b*, and unfeignedly desires to be found in Christ *c*, & to depart from iniquity *d*, in which case (because promises are made, & this Sacrament is appointed for the reliefe even of weak and doubting Christians *e*,) he is to bewail his unbeliefe *f*, & labour to have his doubts resolved *g*, and so doing he may and ought to come to the Lords Supper, that he may be further strengthened *h*

Q. *May any who professe the faith and desire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the faith, & desire to come to the Lords Supper, may and ought to be kept

t Mat 5.23,24
u Isa. 55.1
John 7.37
w 1 Cor 5.7,8
x 1 Cor 11.25.26,28
Heb. 10.21,22.24
Psal. 46.8
y 1 Cor. 11.24.25
z 1 Chr. 30.18.19
Mat. 26.26
a Isa. 50.10
1 John 5.13
Psalm. 88 throughout
Psal. 77.1. to 12. Jonah 2.4.7
b Isa. 54.7,8,9.10. Mat 3.4.
Psa. 31.22
Ps. 73.13. 22.25
c Phil. 3.8.9
Psa. 10.17
Psa. 43.1.2.5.12
d 2 Tim. 2.19
Isa. 50.10
Psa. 66.18,19.20
e Isa. 40.11.29.31
Mat. 11.28
Mat. 12.20
Mat. 16.28
f Mat 9.24
g Acts 1.37
Acts 16.30
h Rom. 4.11
1 Cor. 11.28

from that Sacrament by the power which Christ hath left in his Church *i*, untill they receive instruction, and manifest their reformation *k*.

i 1 Cor. 11. 27 to the end with Mat. 7. 6. ch. and 2 Cor. 5 ch. and Jude v. 23. and 1 Tim 5. 22.
k 2 Cor 2. 7.

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?*

A. It is required of them that receive the Sacramēt of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance *l*, diligently observe the Sacramental elements & actions *m*, heedfully discerne the Lords body *n*, and affectionately meditate on his death and sufferings *o*, and thereby stir up themselves to a vigorous exercise of their graces *p*, in judging themselves *q*, and sorrowing for sin *r*, in earnest hungering and thirsting after Christ *s*, feeding on him by faith *t*, receiving of his fulness *u*, trusting in his merits *w* rejoycing in his love *x*, giving thanks for his grace *y*, in renewing of their Covenant with God *z*, and love to all the Saints *a*.

l Lev. 10. 3. Heb. 12. 28. Psal. 5. 7.
m Exod. 24. 8. with Mat. 26. 28.
n 1 Cor. 11. 19.
o Luke 22. 19.
p 1 Cor. 10. 3, 4, 5, 11, 14.
q 1 Cor. 11. 31.
r Zach. 12. 10.
s Rev. 14. 17.
t John 6. 35.
u John 1. 16.
w Phil. 3. 9.
x Psal. 63. 4, 5.
y Chro. 30. 21
z Psal. 21. 6.
a Jer. 50. 5. Psal. 50. 5.
b Act. 2. 42.

Q. *What is the duty of Christians after they have received the Sacrament of the Lords Supper?*

A. The duty of Christians after they have received the Sacramēt of the Lords Supper, is, seriously to consider how they have

have behaved themselves therein, and with what success *b*, if they find quickning and comfort, to blesse God for it *c*, beg the continuance of it *d*, watch against relapses *e*, fulfill their vowes *f*, & incourage themselves to a frequent attendance on that ordinance *g*, but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament *h*, in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time *i*, but if they see they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care and diligence *l*.

Q. Wherein do the Sacraments of Baptisme and the Lords Supper agree?

A. The Sacraments of Baptisme and the Lords Supper agree, in that the authour of both is God *m*, the spirituall part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel and by none other *p*, and to be continued in the Church of Christ untill his second coming *q*.

Q. Wherein do the Sacraments of Baptisme and the Lords Supper differ?

A. The Sacraments of Baptisme and the Lords Supper differ, in that, Baptisme is to be administred but once, with

b Psal. 22. 3. Psal. 85. 8. 2 Cor. 12. 7, 8, 9, 10, 11. c 2 Chr. 30. 21, 22, 23, 25, 26. Acts 2. 41, 46, 47. d Psal. 35. 10. Cant. 3. 4. e 1 Chro. 29. 18. e 1 Cor. 10. 3, 4, 5, 12. f Psal. 50. 14. g 1 Cor. 11. 25, 26 Act. 2. 41, 46 h Cant. 5. 1, 2, 3, 4, 5, 6. i Psal. 121. Psal. 42. 5, 8. Psal. 43. 3, 4, 5. k 2 Chron. 6. 29, 30. Isa. 1. 16, 18. l 2 Chr. 7. 14. 1 Chr. 15. 12, 13, 14. m Mat. 28. 19. 1 Cor. 11. 23. n Rom. 6. 3, 4. 1 Cor. 10. 16. o Rom. 4. 11. with Col. 2. 12. Mat. 26. 27, 28. p John 1. 33. Mat. 28. 19. 1 Cor. 11. 23. 1 Cor. 4. 1. Heb. 5. 4. q Mat. 28. 19, 20. 1 Cor. 11. 26.

water to be a ſign & ſeal of our regeneration & ingrafting in to Chriſt *r*, & that even to infants *ſ*: whereas the Lords Supper is to be adminiſtred often, in the Elements of bread and wine, to repreſent & exhibit Chriſt as ſpirituall nouriſhment to the ſoul *t*, and to confirme our continuance & growth in him *u*, and that only to ſuch as are of yeare and ability to examine themſelves *w*.

r Mat. 3.11 Tit. 3. 5 Gal. 3.27
ſ Gen. 17.7,9 Acts 2. 38, 39 1 Cor. 7. 14
t 1 Cor. 11.23, 26,33, 26
u 1 Cor. 10. 16
w 1 Cor. 11. 28,29

Q. *What is prayer?*

A. prayer is an offering up of our deſires unto God *x*, in the Name of Chriſt *y*, by the help of his Spirit *z*, with confeſſion of our ſins *a*, and thankfull acknowledgment of his mercies *b*.

x Pſal. 62. 8.
y John 16. 23.
z Rom. 8. 26
a Pſal. 32. 5, 6 Dan. 9. 4
b Phil. 4. 6.

Q. *Are we to pray unto God only?*

A. God onely being able to ſearch the hearts *c*, hear the requeſts *d*, pardon the ſins *e*, and fulfill the deſires of all *f*, and onely to be beleeved in *g*, and worſhipped with religious worſhip *h*, prayer, which is a ſpeciall part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

c 1 King. 8. 39 Acts 1. 24
d Rom. 8. 27
e Mich. 7. 18
f Pſa. 145. 18, 19
g Rom. 10. 14
h Mat. 4. 10 1 Cor. 1. 2
i Pſal. 50. 15
l Rom. 10. 14

Q. *What is it for to pray in the Name of Chriſt?*

A. To pray in the name of Chriſt, is in obedience to his command, and in confidence on his promiſes, to aske mercy for his ſake *m*, not by bare mentioning of his name *n*, but by drawing our incou-

m John 14. 13, 14 John 16. 24 Dan. 9. 17.
n Mat. 7. 21

incouragement to pray, and our boldnesse, strength, and hope of acceptance in prayer, from Christ and his mediation *o*.

o Heb. 4.14. 15,16. 1 John 5,13, 14,15

Q. *Why are we to pray in the name of Christ?*

A. The sinfulnesse of man, and his distance from God by reason thereof, being so great as that we can have no access into his presence without a Mediator *p*, and there being none in heaven or earth appointed to, or fit for that glorious, work, but Christ alone *q*; we are to pray in no other name but this onely *r*.

p John 14.6 Isa 59.2 Eph. 3.12 q John 6.27 Heb. 7.25,26. 27. 1 Tim. 2.5 r Col. 3.7. Heb. 13.17.

Q. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, & what, and how prayer is to be made, and by working and quickning in our hearts, (although not in all persons, not at all times in the same measure) those apprehensions, affections & graces which are requisite for the right performance of that duty *s*.

s Rom. 8.16, 27 Psal. 10.17 Zach. 10.12 t Eph. 6.18. Psal. 28.9.

Q. *For whom are we to pray?*

A. We are to pray for the whole Church of Christ, *u* on earth *t*, for Magistrates *u*, & Ministers *w*, for our selves *x* our brethren *y*, yea our enemies *z*, & for all sorts of men living *a*, or that shal live hereafter *b*, but not for the dead *c*; nor

u 1 Tim. 2,1,2 w Col. 4.3 x Gen. 32.11. y Jam. 5.16. z Mar. 5.44. a 1 Tim. 1.2 b John 7.29. c 2 Sam. 7.29 2 Sam. 21.14. 22,23.

for those that are known to have sinned the sin unto death *d*.

d 1 John 5. 16.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our owne, or others good *g*: but not for any thing that is unlawful *i*.

e Mat. 6. 9.
f Psal. 51. 18. Psal. 122. 6.
g Mat. 7. 11.
h Psal. 125. 4.
i John 5. 14.

Q. *How are we to pray?*

A. We are to pray, with an awful apprehension of the Majesty of God *k*, and deep sence of our own unworthinesse *l*, necessities *m*, and sins *n*, with penitent *o*, thankfull *p*, and inlarged hearts *q*, with understanding *r*, faith *s*, sincerity *t*, fervency *u*, love *w*, and perseverance *x*, waiting upon him *y*, with humble submission to his will *z*.

k Eccl. 5. 1.
l Gen. 17. 27. Gen 32. 10.
m Luke 15. 17 &c. 18, 19.
n Luke 18. 13. 14
o Psal. 51. 17.
p Phil. 4. 6.
q 1 Sam. 1. 15.
r 1 Sam. 2. 1.
s 1 Cor. 14. 15.
t Mat. 21. 22. James 1. 6.
u Psal. 145. 18. Psal. 17. 1.
w Jam. 5. 16.
x 1 Tim. 2. 8.
y Eph 6. 18.
z Mic. 7. 7. Mat 26. 39. 1 John 5. 14.

Q. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of use to direct us in the duty of praying *a*; but the speciall rule of direction is that form of prayer, which our Saviour Christ taught his Disciples, commonly called the Lords prayer *b*.

a Jam. 5. 16.
b Mat. 6 9 10. 11, 12, 13. Luke 11. 2, 3, 4.

Q. *How is the Lords Prayer to be used?*

A. The Lords Prayer is not onely for direction, as a pattern according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right per-

performance of the duty of prayer *c*. c Mat. 6. 9. with Luke 11. 2.

Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lords Prayer teach us?*

The Preface of the Lords Prayer (contained in these words, Our father which art in heaven *d*) teacheth us when we pray; to draw neare to God with confidence of his fatherly goodness, and our interest therein *e*, with reverence and all other child like dispositions *f*, heavenly affections *g*, and due apprehensions of his soveraigne power, Majesty, and gracious condescension *h*, as also to pray with and for others *i*.

d Mat. 6. 9.
e Luke 11. 13. Rom. 8. 15.
f Isa. 64. 9.
g Psal. 123. 1. Lam. 3. 41.
h Isa. 63. 15, 16. Neh. 1. 4, 5, 6.
i Act. 12. 5.

Q. *What do we pray for in the first Petition?*

A. In the first Petition, [which is Hallowed be thy Name *k*,] acknowledging the utter inability and indisposition that is in our selves and all men to honour God a right *l*, we pray that God would by his grace inable and incline us and others to know, to acknowledge and highly to esteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works and whatsoever he is pleased to make himselfe known by *q*, and to glorify him in thought

k Mat. 6. 9. 1 2 Cor. 3. 5. Psal. 51. 15.
m Psal. 67. 2, 3.
n Psal. 83. 18.
o Psal. 89. 15, 16, 17, 18. 99. 3.
p 2 Thess. 3. 1. Psal. 147. 19, 20. Psal. 138. 1, 2. 1 Cor. 1. 24, 25.
q Psal. 145. throughout. Psal. 8. throughout.

thought, word *r*, & deed *s*, that he would prevent & remove Atheism *t*, ignorance *u*, idolatry *w*, & profaneness *x*, and whatsoever is dishonourable to him *y*, and by his over-ruling providence, direct and dispose of all things to his own glory *z*.

Q. *What do we pray for in the second Petition?*

A. In the second Petition (which is **Thy Kingdom come** *a*) acknowledging our selves and all mankind to be by nature under the dominion of sin and Sathan *b*; we pray that the kingdome of sin and Sathan may be destroyed *c*, the Gospel propagated throughout the world *d*, the Jewes called *e*, the fulnesse of the Gentiles brought in *f*, the Church furnished with all Gospel officers & ordinances *g*, purged from corruption *h*, countenanced & maintained by the civil Magistrate *i*, that the ordinance of Christ may be purely dispensed & made effectuall to the converting of those that are yet in their sins, and the confirming, comforting & building up of those that are already converted *k*; that Christ would rule in our hearts here *l*, and hasten the time of his second comming, and our reigning with him for ever *m*, and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends *n*

Q. *What*

r Psal. 103. 1 Psal. 19. 14
s Ph. 1. 9, 11
t Ph. 67. 1, 2, 3, 4
u Eph. 1. 17, 18
w Psa. 97. 7.
x Psal. 74. 18, 22, 23.
y 2 Kings 19. 15, 16 2 Chr. 20. 6, 10, 11, 12
Psalm 83. throughout. Ps. 140. 4, 5
z Mat. 6. 10.

b Eph. 2, 2, 3
a Ps. 68. 1, 18. Rev. 12. 10, 11
d 2 Thes. 3. 1.
c Rom. 16. 20.
f John 17. 9. 10. Rom. 11. 25. 26.
Psal. 67. throughout
g Mat. 9. 38
h Thes. 3. 1.
i Mal. 1. 11. Zeph. 3. 9.
1 Tim. 2. 1, 2.

k Acts 4. 29, 30.
1 Chr. 16. 8, 10. Rom. 15. 29. 30, 32.
2 Thes. 3. 1.
l Thes. 2. 16, 17.
m Eph. 3. 14, 15 16, 17, 18, 19, 20.
n Rev. 22. 20
Isa. 64. 1, 2. Rev. 4. 8, 9, 10, 11.

Q. *What do we pray for in the third Petition?*

A. In the third Petition, (which is Thy will be done one earth as it is in heaven *o*,) acknowledging by nature we & all men are not onely utterly unable and unwilling to know and to do the will of God *p*, but prone to rebell against his word *q*, to repine and murmur against his Providence *r*, and wholly inclined to do the will of the flesh, and of the devil *s*. We pray, that God would by his Spirit take away from our selves and others all blindnesse *t*, weaknesse *u*, indisposednesse *w*, and perversenesse of heart *x*, and by his grace make us able and willing to know, do, and submit to his will in all things *y*, with the like humility *z*, cheerfulnesse *a*, faithfulnesse *b*, diligence *c*, zeal *d*, sincerity *e*, and constancy *f*, as the Angels do in heaven *g*.

o Mat. 6. 10
p Rom. 7. 18. Job 21. 14.
1 Cor. 2. 14.
q Rom. 8. 7.
r Exod. 17. 7 Numb. 14. 2
s Eph. 2. 2
t Eph. 1. 17, 18
u Eph. 3. 16.
w Mat. 26. 40, 41
x Jer. 31. 18, 19
y Psal. 119. 1, 8, 35, 36.
Acts 21. 14.
z Mic. 6. 8.
a Psal. 100. Job 1. 21.
2 Sam. 15. 25.
b Isa. 38. 3
c Psal. 119. 4, 5
d Rom. 12. 11
e Psa. 119. 18
f Psal. 119. 112
g Isa. 6. 23 Psa. 103. 20, 21 Mat. 18. 10

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, (which is Give us this day our daily bread *h*) acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, & deserve to be wholly deprived of them by God, & to have them cursed to us in the use of them *i*, & that neither they of themselves are able to sustain us *k*, nor

h Mat. 6. 11
i Gen. 2. 17 Gen. 3. 17 Rom. 8. 20, 21. 22 Jer. 5. 25 Deut. 28. 15 to the end.
k Deut. 8. 3.

we to merit *l*, or by our own industry to procure them *m*, but prone to desire *n*, get *o*, & use them unlawfully *p*; we pray for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawfull means, may, of his free gift, and as to his fatherly wisdome shall seem best, injoy a competent portion of them *q*, and have the same continued & blessed unto us in our holy and comfortable use of them *r*, and contentment in them *s*, and be kept from all things that are contrary to our temporall support and comfort *t*.

l Gen. 32.10.
m Deut. 8.17, 18.
n Jer. 16.13. Mat. 7.21, 22.
o Hos. 12.7.
p Jam 4.3.
q Gen. 43.12, 13, 14. Gen. 28 20. Eph. 4.28.
r 2 Thes 3.11, 12. Phil. 4.6. 1 Tim 4.3, 4, 5.
s 1 Tim. 6.6, 7, 8.
t Prov. 30. 8, 9.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition [which is, *Forgive us our Debts, as we forgive our debtors u*,] acknowledging that we and all others are guilty both of originall and actuall sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt *w*, wee pray for our selves & others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt & punishment of sin *x*, accept us in his beloved *y*, continue his favour and grace to us *z*, pardon our daily failings *a*, & fill us with peace and

u Mat. 6.12.
w Rom. 3.9, 10, 11. Mat. 18.24. Psa. 130.34.
x Rom 3. 24, 25, 26. Heb 9 12.
y Eph 1.6, 7.
z 2 Pet. 2.2.
a Hos. 14.2. Jer. 14.7.

and joy in giving us daily more and more assurance of forgiveness *b*; which we are the farther imboldned to aske, and incouraged to expect, when wee have this testimony in our selves, that we from the heart forgive others their offences *c*.

b Rom. 15. 13. Psa. 11. 6, 8, 9, 10, 12.

c Luke 11. 4. Mat. 6. 14. 15. Mar. 11. 25.

Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, (which is, And lead us not into temptation, but deliver us from evill,) acknowledging that the most wise, righteous, and gracious God, for divers, holy and just ends, may so order things, that we may bee assaulted, foiled, and for a time led captive by temptations *e*, that Sathan *f*, the world *g*, and the flesh are ready powerfully to draw us aside and insnare us *h*, and that wee, even after the pardon of our sins, by reason of our corruption *i*, weakness, and want of watchfulness *k*, are not onely subject to be tempted, and forward to expose our selves unto temptations *l*, but also of our selves unable and unwilling to resist them, to recover out of them and to improve them *m*, and, worthy to be left under the power of them *n*; we pray that God would so over-rule the world and all in it *o*, subdue the flesh *p*, and restrain

d Mat. 6. 13.

e 2 Chr. 32. 31. 1 Chr. 21. 1. Luke 22. 31. Mat. 4. 1.

f Jam. 1. 14.

g Gal. 5. 17.

h Mat. 26. 41. 1 Mat. 26. 69, 70, 71, 72. Gen. 12. 11, 13, 15. 2 Chron. 18. 3 with 2 Chr. 19. 2.

i Rom. 7. 23. 24. 1 Chr. 21. 1. 2. 3. 4. 2 Chr. 16. 7, 8, 9, 10.

n Ps. 81. 11, 12.

o John 17. 15.

p Psal. 51. 10. Psa. 119. 133.

restrain Sathan *q*, order all things *r*, bestow and blesse all means of grace *s*, and quicken us to watchfulnesse in the use of them, that we and all his people may by his providence be kept from being tempted to sin *t*, or if tempted, that by his spirit we may be powerfully supported and enabled to stand in the houre of temptation *u*, or, when fallen, raised againe and recovered out of it *w*, and have a sanctified use, and improvement thereof *x*, that our sanctification and salvation may be perfected *y*, Sathan troden under our feet *z*, and wee fully freed from sin, temptation, and all evill for ever *a*.

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, (which is, *For thine is the kingdom, the power and the glory for ever, Amen b*,) teacheth us to enforce our Petitions with arguments *c*, which are to be taken not from any worthinesse in our selves, or in any other creature, but from God *d*; and with our prayers to joyne praises *e*, ascribing to God alone eternall soveraignty, omnipotency, and glorious excellency *f*: in regard whereof, as he is able and willing to help us *g*; so wee by faith are imboldned

q 2 Cor. 12, 7, 8
r 1 Cor. 10. 12, 13
s Heb. 13. 20, 21.
t Mat. 26. 41 Psal. 19. 13
u Eph. 6. 14, 15, 16, 17 1 Thess. 5. 23 Jude v. 24.
w Psa. 51. 12
x 1 Pet. 5. 8, 9, 10
y 2 Cor. 13. 7, 9
z Rom. 16. 20 Zech. 3. 2 Luke 22. 31, 32
a John 17. 15 1 Thess. 5. 23
b Mat. 6. 13
c Rom. 15. 30
d Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19
e Phil. 4. 6.
f Chr. 29. 10, 11, 12, 13
g Eph. 3. 20, 21 Luke 11. 13

imboldned to plead with him that he would *h*, and quietly to relie upon him that he will fulfill our requests *i*; and to reſtifie this our deſire and aſſurance, we ſay, *Amen* *k*.

h 2 Chr. 20. 6.
i 1 Ioh. 5. 14, 15.
k 2 Cor. 1. 20. Rev. 22. 20, 21.

FINIS.

THE SHORTER CATECHISME,

First agreed upon

By the ASSEMBLY of DIVINES at *Westminster.*

And now approved by the Generall Assembly of the Kirk of *SCOTLAND*, to be a part of Uniformity in Religion, between the Kirks of *CHRIST* in the three Kingdoms.

First Printed at *Edenburgh*, and now reprinted at *London* for the Company of *Stationers*. 1651.

W S B

ACT OF THE *Generall Assembly*, Approving of the shorter CATECHISME.

THE *Generall Assembly having seriously considered the Shorter Catechisme, agreed upon by the Assembly of Divines sitting at* Westminster, *with assistance of Commissioners from this Kirk, Do find upon due Examination thereof, That the said Catechisme is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk, And therefore Approve the sayd shorter Catechisme as a part of the intended Uniformity, to be a Directory for catechising such as are of weaker capacity.*

A. Ker.

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Question.

WHat is the chief end of Man?

A. Mans chiefe end is to glorifie God a, and to enjoy him for ever b.

a 1 Cor. 10. 31. Rom. 11. 36. b Psal. 73. 25. to the end.

Q. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God (which is contained in the Scriptures of the Old and New

c 2 Tim. 3. 16. Eph. 2. 20. New Testament c) is the onely rule to direct us how we may glorifie and enjoy him d.

d 1 John 1. 3, 4.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man e.

e 2 Tim 1. 13. and 3. 16.

Q. *What is God?*

f John 4. 24. g Job 11. 7, 8, 9 h Psal. 90. 2. i Jam. 1. 17. k Exod. 3. 14. l Psa. 147. 5. m Rev. 4. 8. n Rev. 15. 4. o Exod. 34. 6, 7. p Deut. 6. 4. Jer. 10. 10.

A. God is a Spirit f, infinite g, eternall h, and unchangeable i, in his being k, wisdom l, power m, holinesse n, justice, goodnesse, and truth o.

Q. *Are there more Gods than one?*

A. There is but one onely, the living and true God p.

Q. *How many persons are there in the God-head?*

A. There are three Persons in the God-head, the Father, the Son, and the holy Ghost; and these three are one God, the same in substance, equall in power and glory q.

q 1 John 5. 7. Mat. 28. 19.

Q. *What are the decrees of God?*

A. The decrees of God are his eternal purpose according to the counsel of his will, whereby for his own glory, he hath foreordained whatsoever comes to pass r.

r Eph. 1. 11. Rom. 9. 22, 23.

Q. *How doth God execute his decrees?*

A. God executeth his Decrees in the Works of Creation and Providence.

Q. *What is the work of Creation?*

A. The

A. The Work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of six dayes, and all very good *s*.

s Gen. 1. chap. Heb. 11. 3.

Q. *How did God create man?*

A. God created man, male and female, after his owne Image, in knowledge, righteousnesse, and holinesse, with dominion over the creatures *t*.

t Gen. 1. 26, 27, 28. Col. 3. 10. Eph. 4. 24.

Q. *What are Gods works of providence?*

A. Gods works of providence are his most holy *u*, wise *w*, and powerfull preserving *x*, and governing all his creatures and all their actions *y*.

u Psa. 145. 17. w Psa. 104. 24. Isa. 28. 29. x Heb. 1. 3. y Psal. 103. 19. Mat. 10. 29, 30, 31.

Q. *What speciall act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entred into a covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of the knowledg of good & evil, upon pain of death *z*.

z Gal. 3. 12. Gen. 2. 17.

Q. *Did our first Parents continue in the estate wherein they were created?*

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God *a*.

a Gen. 3. 6, 7, 8, 13. Eccl. 7. 29.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

b 1 John 3. 4.

Q. *What was the sin whereby our first Parents*

rents fell from the estate wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*.

c Gen.3.6,12. Q. *Did all mankind fall in* Adams *first transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his posterity, all mākinde descending from him by ordinary generatiō sinned in him, and fell with him in his first transgression *d*.

d Gen.2.16.17 Rom.5.12. 1 Cor.15.21, 22. Q. *Into what estate did the fall bring mankinde?*

A. The fall brought mankinde into an estate of sin and misery *e*.

e Rom.5.12 Q. *Wherein consists the sinfulnesse of the estate whereunto man fell?*

A. The sinfulnes of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of originall righteousnes, & the corruption of his whole nature, which is commonly called Original sin together with all actuall transgressions which proceed from it *f*.

f Rom.5.12, 19 Rom.5.10 to 20 Eph.2.1 &.3 Jam.1.14, 15 Mat.15.6. Q. *What is the misery of that estate whereunto man fell?*

A. All mankind by their fall lost communiō with God *g*. are under his wrath and curse *h*, & so made liable to all miseries in this life, to death it self, and to the

g Gen.3.8.10. 24 h Eph.2.2,3

the pains of hell for ever *i*.

Q. Did God leave all mankinde to perish in the state of sin and misery?

A. God having out of his meere good pleasure from all eternity elected some to everlasting life *k*, did enter into a covenant of Grace to deliver them out of the state of sin and misery, and to bring them into state of Salvation by a Redeemer *l*.

Q. Who is the redeemer of Gods elect?

A. The only Redeemer of Gods elect, is the Lord Jesus Christ *m*, who being the eternall Son of God became man *n*, and so, was and continueth to be God an Man in two distinct Natures, and one Person for ever *o*.

Q. How did Christ being the Sonne of God become Man?

A. Christ the Son of God became man by taking to himself a true body *p*, and a reasonable soule *q*, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*.

Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation *t*.

Q. How doth Christ execute the Of-

i Lam. 3. 5. Rom. 6. 29. Matth. 25. 45. 46.

k Eph. 1. 4.

l Rom. 3. 20. 21, 22. Gal. 3. 21, 22.

m 1 Tim. 2. 5. 6.
n John 1. 14. Gal. 4. 4.
o Rom. 9. 5. Luke 1. 35. Col. 2. 9. Heb. 7. 24, 25.

p Heb. 2. 14. 16. and 10. 5.
q Mat. 26. 37.
r Luke 1. 27. 31. 35. 42. Gal. 4. 4.
s Heb. 4. 15. and 7. 26. Act. 3. 21, 22. Heb. 12. 25. with 2 Cor. 13. 3. Heb. 5. 5, 6, 7. and 7. 15. Mat. 2. 6. Isai. 9. 6, 7. Mat. 21. 5. Psal. 2. 2, 9. 10, 11.

fice of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the will of God for our salvation *u*.

u John 1.18. 1 Pet. 1.10, 11. John 15.15. and 20.31.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the office of a Priest, in his once offering up of himself a sacrifice to satisfie divine Justice *w*, and reconcile us to God *x*: and in making continuall intercession for us *y*.

w Heb 9 14 28. x Heb. 2.17. y Heb.7 24,25

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraining and conquering all his and our enemies *c*.

z Acts 15 14, 15,16. Isa.33.22 b Isa.32.1,2 c 1 Cor.15.25 Psal.110. throughout.

Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the Cross *h*, in being buried *i*, & continuing under the power of death for a time *k*.

d Luke 2. 7 e Gal.4.4. f Heb 12.2,3. Isai. 53.2,3. g Luke 22.44 Mat. 27.46 h Phil 2 8. i 1 Cor 15.3 k Acts 2.24, 25,26,27,31

Q. *Wherein consisteth Christs exaltation?*

A. Christs exaltation consisteth in his rising again from the dead on the third

day

dayl, in ascending up into Heaven m, in sitting at the right hand of God the Father n, and in coming to judge the world at the last day o.

l 1 Cor. 15. 4
m Mark. 16. 19
n Eph. 1. 20.
o Acts 1. 11. & 10. 42.

Q. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectuall application of it to us p, by his Holy Spirit q.

p John. 1. 12. Tit. 3. 5, 6
q Tit. 3. 5, 6

Q. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applyeth to us the redemption purchased by Christ, by working Faith in us r, and thereby uniting us to Christ in our effectuall Calling s.

r Eph. 1. 15, 14. John. 6. 37, 38. Eph. 2. 8.
s Eph. 3. 17. 1 Cor. 1. 9

Q. *What is effectuall calling?*

A. Effectuall calling is the worke of Gods Spirit t, whereby convincing us of our sinne and misery u, inlightning our minds in the knowledge of Christ w and renewing our wills x, he doth perswade and enable us to embrace Jesus Christ freely offred to us in the Gospel y.

t 1 Tim. 1. 9. 2 Thess. 2. 13, 14.
u Act. 2. 37.
w Act. 26. 18. Ezek. 36. 26, 27.
x John 6. 44, 45. Phil. 2. 13.

Q. *What benefits doe they that are effectually called partake of in this life?*

A. They that are effectually called, doe in this life partake of justification z, adoption a, sanctification, and the severall benefits which in this life doe either accompany or flow from them b.

x Rom. 8. 30.
a Eph. 1. 5.
b 1 Cor. 1. 26, 30.

Q. *What is Justification?*

A. Justification is an act of Gods free grace, wherein hee pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, onely for the righteousnesse of Christ imputed to us *e*, and received by faith alone *f*.

c Rom.3.24, 25 &4.5,7,8.
d 2 Cor.5.19, 21.
e Rom.5.17, 18,19.
f Gal.2.16, Phil.3.9.

Q. *What is adoption?*

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

g 1 John 3.1.
h John 1.12. Rom.8.17.

Q. *What is Sanctification?*

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, and are enabled more and more to dye unto sin, and live unto righteousnesse *l*.

i 2 Thess.2.
k Eph.4.23, 24.
l Rom 6.4,6.

Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of Conscience *m*, joy in the holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*.

m Rom.5.1,2, 5.
n Rom 14.17.
o Pro.4 18.
p 1 Joh 5.3. 1 Pet.1.5. q Heb.12.23. r 2 Cor.5.1, 6,7. Phil.23. Luke 23 44.

Q. *What benefits do Believers receive from Christ at death?*

A. The souls of Believers are at their death made perfect in holinesse *q*, and do immediately passe into glory *r*, and their bodies

bodies being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*,

s 1 Thes 4.14.
t Isa.57.2.
u Job 9.26,27.

Q. What benefits do believers receive from Christ at the Resurrection?

A. At the resurrection believers being raised up in glory *w* shall be openly acknowledged and acquitted in the day of judgment *x*, & made perfectly blessed in full enjoying of God *y*, to all eternity *z*.

w 1 Cor.15.43.
x Mat.25.23. Mat.10.32.
y 1 John 3.2.
z 1 Cor 13.12. 2. 1 Thes 4. 17, 18.

Q. What is the duty that God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will *a*.

a Micah 6.8. 1 Sam.15.22.

Q. What did God at first reveale to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the Moral Law *b*.

b Rom.2.14, 15, and 10.5.

Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily cõprehended in the ten Cõmandements *c*.

c Deut.10.4.

Q. What is the summe of the ten Commandements?

A. The summe of the ten Commandements is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde: and our neighbour as our selves *d*.

d Mat 22.37, 38,39,40.

Q. What is the Preface to the ten Commandements?

A. The Preface to the ten Commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

e Exod. 20. 2

Q. *What doth the Preface to the ten Commandements teach us?*

A. The Preface to the ten Commandements teach us, that because God is the Lord, and our God, and Redeemer, therefore we, are bound to keep all his commandements *f*.

f Psal. 119. 4, 5, 7. 1 Pet. 1. 15, 16, 17, 18, 19

Q. *Which is the first Commandement?*

A. The first Commandement is, Thou shalt have no other Gods before me *g*.

g Exod. 20. 3

Q. *What is required in the first commandment?*

A. The first Commandement requireth us to know and acknowledge God to be the onely true God, and our God *h*: and to worship and glorifie him accordingly *i*.

h 1 Chr. 28. 9 Deut. 26. 17 i Matt. 4. 10 Psal. 29.

Q. *What is forbidden in the first commandement?*

A. The first Commandement forbiddeth the denying *k*, or not worshipping and glorifying the true God, as God *l*, and our God *m*; & the giving that worship and glory to any other, which is due to him alone.

k Psal. 14. 1 Rom. 1. 21 l Psal. 81. 10, 11. m Rom. 1. 25, 26.

Q. *What are we specially taught by these words* [before me] *in the first commandement?*

A. These

A. These words [Before me] in the first Commandement teach us, that God who seeth all things, taketh notice of, and is much displeased with the sinne of having any other God o.

o Ezek. 8 1 to the end.

Q. Which is the second Commandment?

A. The second Commandement is, Thou shalt not make unto thee any graven image, or any likenes of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands, of them that love me, and keep my Commandements p.

p Exod. 20. 4. 5. 6.

Q. What is required in the 2d Command.

A. The second Commandement requireth the receiving, observing, and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word q.

q Deut. 32. 46 Matt. 28. 20. Act. 2. 42.

Q. What is forbidden in the second Commandement?

A. The second Commandement forbiddeth the worship of God by images r or any other way not appointed by his word f.

r Deut. 4. 15 16. 17. 19. Exod. 32. 5. f Deut. 12. 32.

Q. What are the reasons annexed to the second Commandement?

A. The reasons annexed to the second

H 4 Com-

Commandements are, Gods soverainty over us t, his propriety in us u, and the zeale he hath to his own worship w.

t Psal. 93. 1, 2. u Psal. 115. 1. w Exod. 34. 13, 14.

Q. *Which is the third commandment?*

A. Third Commandement is.

Thou shalt not take the Name of the Lord thy God: vain: For the Lord will not hold him guiltlesse that taketh his name in vain x.

x Exod. 20. 7.

Q. *What is required in the third Commandement?*

A. The third Commandement requireth the holy and reverent use of Gods Names y, Titles z, Attributes a, Ordinances b, Words c, and Works d.

y Mat. 6. 9. Deut. 28. 58. z Psal. 68. 4. a Rev. 15. 3, 4. b Mal. 1. 11, 14. c Psa. 138. 2. d Job 36. 24.

Q. *What is forbidden in the third commandement?*

A. The third Commandement forbiddeth all profaning or abusing of any thing whereby God makes himselfe known e.

e Mal. 1. 6, 7, 12. & 2. 2, & 3. 14.

Q. *What is the Reason annexed to the third Commandement?*

A. The Reason annexed to the third Commandement is, that however the breakers of this Commandement may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement f.

f 1 Sam. 2. 12, 17. & 4. 11. 2 Sam. 6. 7. Deut. 28. 58, 59.

Q. *Which is the fourth commandment?*

A. The fourth Commandement is.

Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all

all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor the stranger that is within thy gates: For in six dayes the Lord made heaven & earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day & hallowed it g.

g Exod. 20. 8, 9, 10.

Q. *What is required in the fourth Commandement?*

A. The fourth Commandement requireth the keeping holy to God such set time as hee hath appointed in his word, expressly one whole day in seven to be a holy Sabbath to himself h.

h Deut. 5. 12, 13, 14.

Q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the weeke to be the weekly Sabbath; and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath i.

i Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7.

Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day k, even from such worldly imployments and recreations as are lawfull on other dayes l and spending the whole time in the publick & private exercises of Gods worship m, except so much as is to be taken up in

k Exod. 20. 8. Esa. 58. 13. l Neh. 13. 15, 16, 17, 18, 21, 22. m Luke 4. 16. Acts 20. 7. 1 Cor. 16. 2. Psal. 92. title. Isa. 66. 23.

the workes of necessitie and mercy *n*.

n Mat. 12. 1. to 13.

Q. *What is forbidden in the fourth Commandement?*

A. The fourth Commandement forbiddeth the omission or careleſſe performance of the duties required *o*, and profaning the day by idleneſſe *p*, or doing that which is in it ſelfe ſinfull *q*, or by unneceſſary thoughts, words, or workes about worldly imployments or recreations *r*.

o Exod. 22. 26 Amos 8. 5 Mal. 1. 13
p Act. 20. 7. 9
q Exod. 23. 38.
r Jer. 17. 24. 25. 26 Iſa. 58. 13

Q. *What are the reaſons annexed to the fourth Commandement?*

A. The reaſons annexed to the fourth Commandement, are, Gods allowing us 6 daies of the week for our own imployments *s*, his challenging a ſpeciall propriety in the ſeventh, his own example, and bleſſing the Sabbath day *t*.

s Exod. 20. 9
t Exod. 20. 11

Q. *Which is the fifth Commandement?*

V. Honour thy father and thy mother: that thy daies may be long upon the land which the Lord thy God giveth thee *u*.

u Exod. 20. 12

Q. *What is required in the fifth Commandement?*

A. The fifth Commandement requireth the preſerving the honour, and performing the duties belonging to every one in their ſeveral places and relations, as ſuperiours *w*, inferiours *x*, or equals *y*.

w Eph. 5. 21.
x 1 Pet. 2. 17
y Rom. 12. 10

Q. *What is forbidden in the fifth Commandement?*

A. The

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing against the honour & duty which belongeth to every one in their severall places and relations ꝛ.

2 Mat. 5. 15. 4. 5. 6. Ezek. 34. 2. 3. 4. Rom. 13. 8.

Q. *VVhat is the reason annexed to the fifth Commandement?*

A. The reason annexed to the fifth Commandment is a promise of long life and prosperity (as far as it shall serve for Gods glory and their own good) to all such as keep this Commandement a.

a Deut. 5. 10. Eph. 6. 2. 3.

Q. *Which is the sixth Commandement?*

A. The sixth Commandement is, Thou shalt not kill b.

b Exod. 20. 13.

Q. *What is required in the 6. Command.*

A. The sixth Commandement requireth all lawfull endeavours to preserve our life c, and the life of others d.

c Eph. 5. 28. 29. d 1 King. 18. 4.

Q. *VVhat is forbidden in the sixt Commandement?*

A. The sixt Commandement forbiddeth the taking away of our own life, or the life of our neighbour unjustly; and whatsoever tendeth thereunto e.

e Act. 16. 28. Gen. 9. 6.

Q. *VVhich is the seventh Commandement?*

A. The seventh Commandement is, Thou shalt not commit adultery f.

f Exod. 20. 24.

Q. *VVhat is required in the seventh Commandement?*

A. The seventh Commandement requireth the preservation of our one and our

our neighbours chastity in heart, speech, and behaviour g.

g 1 Cor. 7. 2, 3, 5. 34, 36. Col. 4. 6. 1 Pet. 3. 2.

Q. What is forbidden in the seventh Commandement?

A. The seventh Commandement forbiddeth all unchast thoughts, words, and actions h.

h Mat. 15. 19. & 5. 28. Eph. 5. 3, 4.

Q. Which is the eighth Commandement?

A. The eighth Commandement is, Thou shalt not steale i.

i Exod. 20. 15.

Q. What is required in the eight Commandement?

A. The eighth Commandement requireth the lawfull procuring and furthering the wealth and outward estate of our selves and others k.

k Gen. 30. 30.

Q. What it forbidden in the eight commandement?

A. The eighth Commandement forbiddeth whatsoever doth, or may unjustly hinder our owne or our Neighbours wealth or outward estate l.

l 1 Tim. 5. 8. Lev. 25. 35. Deut. 22. 1, 2, 3, 4. 5. Exod. 23. 4, 5. Gen. 47. 14. 20. 1 Prov. 21. 17. & 22. 16, 22. & 28. 19. Eph. 4. 28.

Q. Which is the ninth commandment?

A. The ninth Commandement is, Thou shalt not bear false witnes against thy neighbour m.

m Exod. 20. 16.

Q. What is required in the ninth commandement?

A. The ninth Commandement requireth the maintaining and promoting of truth betweene Man and Man n, & of our

n Zach. 8. 16.

own

own and our neighbours good name o, especially in witnesse bearing p.

o 3 Joh. v. 12
p Prov. 14. 5. 25.

Q. *What is forbidden in the ninth Commandement?*

A. The ninth Commandement forbiddeth whatsoever is prejudiciall to truth, or injurious to our own, or our neighbours good name q.

q 1 Sam. 17. 28. Lev. 19. 16. Psal. 15. 3.

Q. *Which is the tenth Commandement?*

A. The tenth Commandement is, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid servant, nor his ox, nor his asse, nor any thing that is thy neighbours r.

r Exod. 20. 17

Q. *What is required in the tenth Commandement?*

A. The tenth Commandement requireth full contentment with our own condition s, with a right and charitable frame of spirit toward our neighbour and all that is his t.

s Heb. 13. 5. 1 Tim. 6. 6.
t Job 31. 29. Rom. 12. 15. 1 Tim. 1. 5. 1 Cor. 13. 4. 1. 6. 7.

Q. *What is forbidden in the tenth commandement?*

A. The tenth Commandement forbiddeth all discontentment with our own estate u, envying or grieving at the good of our neighbour w, and all inordinate motions and affections to any thing that is his x.

u 1 Kings 21. 4. Esther 5. 13.
w Gen. 30. 1. Jam. 3. 14. 16.
x Rom. 7. 7. 8. Deut. 5. 21.

Q. *Is any man able perfectly to keep the Commandements of God?*

A. No

A. No meer man since the fall, is able in this life, perfectly to keep the commandements of God, but doth daily break them in thought, word, and deed f.

f Eccl. 7.20 1 John 1.8. Gal 5.17 2 Gen 6.5. & 8.21. Rom. 3 9. to 21 Jam. 3.2. to 13.

Q. *Are all transgressions of the Law equally heynous?*

A. Some sins in themselves, and by reason of severall aggravations, are more heinous in the light of God than others g.

g Ezek 8.6, 13.15. 1 John 5.16. Psal. 78 17, 32, 56.

Q. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath and curse, both in this life and that which is to come h.

h Eph 5.6 Gal 3. Jam. 2 10 Mat. 25.41.

Q. *What doth God require of us, that we may escape his wrath, and curses due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life i, with the diligent use of all the outward means whereby God communicateth to us the benefits of redemption k.

i Act. 2. 21 k Prov. 2. 1. to 6 & 8. 33 to the end. Isa 55. 3.

Q. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace l, whereby we receive and rest upon him alone for salvation, as hee is offered to us in the Gospel m.

l Heb. 10 39 m John 1.12 Isa. 26.4 Phil. 3.9 Gal. 2.16.

Q. *What is repentance unto life?*

A. Repentance unto life is a saving grace n, whereby a sinner out of a true sense of his sin o, & apprehension of the mercy of God in Christ p, doth with grief and

n Act 11.18 o Acts 2.37, 38. Joel 2. 12. Jer. 31.

and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after new obedience *l*.

k Jer 31.18,19 Ezek.36.31. l 2 Cor. 7.11. Isa.1.16,17

Q. *What are the outward means whereby Christ communicateth to us the benefits of Redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of his redemption, are, his Ordinances especially his Word, Sacraments and Prayer, all which are made effectual to the elect for salvation *m*.

m Mat. 28.19,20 Act. 2.42,46,47

Q. *How is the word made effectuall to salvation?* A. The Spirit of God maketh the reading, but especially the preaching of the word effectuall meanes of convincing & converting sinners, and of building them up in holines and comfort through faith unto salvation *n*.

n Neh. 8.8. 1 Cor. 14.24,25 Act. 26.18 Psal. 19.8 Act. 10.22. Rom. 1.16. 2 Tim. 3.15, 16,17 Rom. 6.17, 14.17,16.17 and 16 6 Prov. 8.34 p 1 Pet. 2.1,2 q Psal. 1.2 & 19.18 r Heb. 4.2 s 1 Thess. 1.6 & Psal. 119.11. t Luke 8.15 Jam. 1.25.

Q. *How doe the Sacraments become effectuall meanes to salvation?*

A. The Sacraments become effectuall meanes of salvation not frō any vertue in them, or in him that doth administer them, but only by the blessing of Christ *u*, and

u 1 Pet. 3.21 Mat. 3.11. 1 Cor. 3.6,7

the

the working of his Spirit in them that
w 1 Cor. 12. 13 by faith receive them w.

Q. *What is a Sacrament?*

A. A sacrament is an holy ordinance instituted by Christ, wherein, by sensible signes, Christ and the benefits of the
x Gen. 17. 7, 10 Rom. 4. 11. 1 Cor. 11. 23, 26. New Covenant are represented, sealed, and applied to Believers x.

Q. *Which are the sacraments of the New Testament?*

A. The Sacraments of the New Testament are, Baptisme y, and the Lords
y Mat. 28. 19. z Act. 16. 30, 33, 38. Supper z.

Q. *What is Baptisme?*

A. Baptisme is a Sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the
a Mat. 28. 19. holy Ghost a, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords b.

b Rom. 6. 4. Gal. 3. 27. Q. *To whom is Baptisme to be administred?*

A Baptism is not to be administred to any that are out of the visible Church, till they professe their faith in Christ,
c Act. 8. 36, 37. and 2. 38. and obedience to him c, but the infants
d Act. 2. 39 Gen. 17. 10. with Col. 2. 11, 12. of such as are members of the Visible Church are to be baptized d.

e 1 Cor. 7. 14. Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread

and

and wine according to Christs appointment his death is shewed forth: and the worthy receivers are, not after a corporall and carnall manner, but by Faith made partakers of his Body and Blood, with all his benefits to their spirituall nourishment, and growth in grace *e*. e 1 Cor. 1. 1. 21, 22, 23, 26. and 10. 16.

Q. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthyly partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lords body *f*, of their faith to feed upon him *g*, of their repentance *h*, love *i*, and new obedience *k*, least coming unworthily, they eat and drink judgment to themselves *l*. f 1 Cor. 11. 28, 29. g 1 Cor. 13. 5. h 1 Cor. 5. 12. i 1 Cor. 10. 16, 17. k 1 Cor. 5. 7, 8. l 1 Cor. 11. 28, 29.

Q. *What is Prayer?*

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *n*, in the name of Christ *o*, with confession of our sins *p*, and thankfull acknowledgment of his mercies *q*. m Psal. 62. 8. n 1 John 5. 14. o John 14. 13, 14. p Psal. 32. 5, 6. Dan. 9. 4. q Phil. 4. 6.

Q. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of use to direct us in prayer *r*, but the speciall rule of direction is, that form of Prayer which Christ taught his Disciples commonly called, *the Lords Prayer* *s*. r 1 John 5. 14. s Mat. 6. 9. with Luke 11. 2, 3, 4.

Q. *What doth the Preface to the Lords Prayer teach us?*

A. The

A. The Preface of the Lords prayer, which is, Our Father which art in heaven t, teacheth us to draw neare to God with all holy reverence and confidence, as children to a Father, able and ready to help us u, and that we should pray with and for others w.

t Mat. 6. 9.
u Rom. 8. 15. Luke 11. 13.
w Act. 12. 5.
1 Tim. 2. 1, 2.

Q. *What doe we pray for in the first petition?*

A. In the first Petition, which is, Hollowed be thy Name x, we pray, that God would enable us and others to glorifie him in all that whereby he maketh himself known y, and that he would dispose all things to his own glory z.

x Mat. 6. 9.
y Psal. 67. 2, 3.
z Psal. 83. throughout.

Q. *What doe we pray for in the second Petition?*

A. In the second Petition, which is, Thy Kingdome come a, we pray, that Satans kingdome may be destroyed b & that the kingdom of Grace may bee advanced c, our selves and others brought into it & keept in it d, and that the kingdome of glory may be hastened e.

a Mat. 6. 10.
b Psal. 68. 1, 18.
c Rev. 12. 10.
d Ps. Ven. 314. 11.
Rom. 16. 1.
John 17. 9.
e Rev. 22. 20.

Q. *What do we pray for in the 3d petition?*

A. In the third Petition, which is, Thy will be done in Earth, as it is in Heaven f, we pray, that God by his grace would make us able and willing to know, obey, and submit to his will in all things g, as the Angels doe in heaven h.

f Mat. 6. 19.
g Psalm 67 throughout. Psal. 119. 36. Mat. 26. 39.
2 Sam. 15. 25. Job 1. 21.
h Psal. 103. 20, 21.

Q. *What do we pray for in the fourth Petition?*

A. In

A. In the fourth Petition, which is, Give us this day our daily Bread, we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

Q. What do we pray for in the 5. Petition?

A. In the fifth Petition, which is, And forgive us our debts, as we forgive our debtors *l*, we pray, that God for Christs sake would freely pardon all our sins *m*, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others *n*.

Q. What do we pray for in the 6. petition?

A. In the sixth Petition, which is, And lead us not into temptation, but deliver us from evil *o*, we pray, that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, which is, For thine is the kingdom, and the power, and the glory, for ever. Amen *r*, teacheth us to take our encouragement in prayer from God onely *s*, and in our prayers to praise him, ascribing Kingdome, power, and glory to him *t*, and in testimony of our desire and assurance to be heard, we say, AMEN.

k Prov. 30. 8, 9. Gen. 28. 20 1 Tim. 4. 4, 5

l Mat. 6. 12 m Psal. 51. 1, 7, 9 Dan. 9. 17, 18, 19. n Luke 11. 4 Mat. 18. 35

o Mat. 6. 13 p Mat. 26. 41 q 1 Cor. 10. 13

r Mat. 6. 13 s Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19 t 1 Chron. 29. 10, 11, 12, 13. u 1 Cor. 14. 16 Rev. 21. 20, 21

Exod. 20.

GOD spake all these words saying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven [illegible] by any likenesse of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thy self to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandements.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltlesse that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattell, nor the stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy dayes may be long upon the land which the LORD thy GOD giveth thee.

VI. Thou

VI. Thou shalt not kill.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.
IX. Thou shalt not bear false witnesse against thy neighbour.
X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his asse, nor any thing that is thy neighbours.

The Lords Prayer. *Matth.* 6.

OUr Father which art in heaven, Hallowed be thy name, Thy kingdome come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, And forgive us our debts as we forgive our debters. And lead us not into temptation but deliver us from evill: For thine is the kingdome, and the power and the glory, for ever. Amen.

The Creed.

I Believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Sonne our LORD; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hell* the third day he rose again from the dead. He ascended into Heaven and sitteth on the right hand of God the Father Almighty, from

* i.e. Continued in the state of the dead & under the power of death till the third day.

from thence he shall come to judge the quick and the dead: I believe in the Holy Ghost: the holy Catholicke Church, the Communion of Saints, the forgivenesse of sinnes, the resurrection of the body, and the life everlasting. Amen.

SO much of every Question both in the Larger and Shorter Catechisme is repeated in the answer, as maketh every Answer an entire propositon, or sentence in it self; to the end the learner may further improve it upon all occasions, for his increase in knowledge and pietie, even out of the course of catechising as well as in it.

And albeit the substance of the Doctrine comprised in the Abridgement, commonly called, *The Apostles Creed*, be fully set forth in each of the Catechismes, so as there is no necessity of inserting the Creed it selfe, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonicall Scripture, as the ten Commandements, and the Lords Prayer (much lesse a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian faith, agreeable to the word of God, and anciently received in the Churches of Christ. The

WE Noblemen Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts in the Kingdomes of Scotland, England, and Ireland, by the providence of God living under one King, and being of one reformed religion, having before our eyes the glory of GOD, and the advancement of the Kingdom of our Lord and Saviour Jesus Christ the Honour and Happinesse of the Kings Majesty, and his posterity, and the true publick Liberty, Safety, and Peace of the Kingdomes, wherein every ones private condition is included: And calling to minde the treacherous and bloody Plots Conspiracies, Attempts and Practises of the enemies of GOD, against the true Religion and Professours thereof in all places, especially in these three Kingdoms, ever since the Reformation of Religion, and how much their rage, power, and presumption are of late, and at this time increased and exercised, whereof the deplorible estate of the Church and Kingdom of Ireland, the distressed estate of the Church and Kingdom of England, and the dangerous estate of the Church and Kingdom of Scotland, are present & publick testimonies. We have now at last (after other means of Supplication, Remonstrance, Protestations and Sufferings) for the preservation of our selves, and our Religion from utter ruine & destruction, according to the commendable practice of these kingdoms in former times, and the example of Gods people in other Nations, after mature deliberation, resolved & determined to enter into a mutual & solemn League & Covenant: Wherein we all subscribe, & each one of us for himself, with our hands lifted up to the most high God, do swear:

I. THat wee shall sincerely, really and constantly, through the grace of God, endeavour in our several places & callings, the preservation of the Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government, against our common enemies. The Reformation of Religion in the kingdoms of England & Ireland, in Doctrine, Worship, Discipline & Government according to the word of GOD, & the example of the best reformed Churches. And shal endeavour to bring the Churches of GOD in the three Kingdoms, to the nearest conjunction & uniformity in Religion, confession of Faith, form of Church-government, Directory for Worship & Catechizing, that we & our posterity after us, may as brethren live in Faith & Love, the Lord may delight to dwel in the midst of us.

2. That we shall in like manner, without respect of persons endevour the extirpation of Popery, Prelacy, (that is Church government by Archbishops, Bishops, their Chancellours & Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiastick Officers depending on that hierarchy) Superstition, Heresie, Schisme, Prophanesse, and whatsoever shall be found to be contrary to sound Doctrine and the power of Godlinesse, lest wee partake in other mens sins, & thereby bein danger to receive of their plagues: And that the Lord may be one & his Name one in the three kingdoms.

3. We shall with the same sincerity, reality, & constancy in our several vocations, endeavour with our estates & lives mutually to preserve the Rights and Priviledges of the Parliaments, & the Liberties of the kingdoms, and to preserve & defend the Kings Majesties Person and Authority, in the preservation and defence of the true Religion & Liberties of the kingdoms: That the world may bear witnesse with our consciences of our Loyalty, and that we have no thoughts or intentions to diminish his Majesties just power and greatnesse.

4. We shall also with all faithfulnes endeavour the discovery of all

such as have been or shal be Incendiaries, Malignants or evil Instruments by hindrings the Reformation of Religion, dividing the King from his people, or one of the Kingdoms from another, or making any faction, or parties amongst the people contrary to this League & Covenant, that they may be brought to publick trial, & receive condign punishment, as the degree of their offences shal require or deserve, or the supream Judicatories of both Kingdoms respectively, or others having power from them for that effect, shall judge convenient.

3. And whereas the happiness of a blessed Peace between these Kingdoms, denyed in former times to our Progenitors, is by the good Providence of God granted unto us, and hath been lately concluded, and setled by both Parliaments, We shall each one of us, according to our place & interest, endeavour that they may remain conjoyned in a firm Peace & Union to all Posterity, And that Justice may be done upon the wilful opposers thereof, in manner expressed in the precedent Article.

6. We shal also according to our place & callings in this common Cause of Religion, Liberty, and Peace of the Kingdoms, assist & defend all those that enter into this League & Covenant, in the maintaining and pursuing thereof, And shall not suffer our selves directly or indirectly by whatsoever combination, perswasion or terrour, to be divided and withdrawn from this blessed Union & conjunction, whether to make defection to the contrary part, or to give our selves to a detestable indifferency, or neutrality in this Cause, which so much concerneth the glory of God, the good of the Kingdoms, and honour of the King; But shall all the dayes of our lives zealously and constantly continue therein, against all opposition, and promote the same according to our power against all Lets and Impediments whatsoever; And that we are not able our selves to suppresse or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shal do as in the sight of God.

And because these Kingdoms are guilty of many sins, & provocations against God, & his Son Jesus Christ, as is too manifest by our present calamities and dangers, the fruits thereof; We profess and declare before God and the world our unfeigned desire to be humbled for our sins and for the sins of these Kingdomes especially that we have not as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins & transgressions so much abounding amongst us, And our true & unfeigned purpose, desire, and endeavour for our selves, & all others under our power and charge, both in publick and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real Reformation; That the Lord may turn away his wrath & heavy indignation, & establish these Churches and Kingdoms in Truth and Peace, & this Covenant we make in the presence of Almighty God, the searcher of all hearts with a true intention to perform the same, as we shall answer at that great Day when the secrets of all hearts shal be disclosed; Most humbly beseeching the Lord to strengthen us by his holy Spirit for this end and to bless our desires, and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian Churches groaning under or in danger of the yoke of Antichristian Tyranny to joyn in the same, or like Association & Covenant, To the glory of God, the enlargement of the kingdom of Jesus Christ, & the peace & tranquility of Christian kingdoms, & Common-wealths.

FINIS.